The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXXVI.: WHOLE NUMBER, 1285.] NEW YORK, NOVEMBER 1, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:

Trinity Church—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

Trinity Chapel—9 A. M. and 4 P. M.

St. Luke's Church—8¾ A. M. and 5 P. M.

Church of the Nativity—9 A. M.

Church of the Annunciation—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

Church of the Transfiguration—8¾ A. M. and 6 P. M.

Church of the Holy Apostles—9 A. M.

Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

St. Luke's Church, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

St. Mary's Church, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8¾ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

NOVEMBER.

1 All Saints.
4 Twenty-second Sunday after Trinity.
11 Twenty-third Sunday after Trinity.
18 Twenty-fourth Sunday after Trinity.
25 Twenty-fifth Sunday after Trinity.
30 St. Andrew's Day.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

November 2d, Friday.—A. M., Cold Spring.
November 4th.—Twenty-second Sunday after Trinity.—A. M., Duanesburgh. E., Schenectady.

New York.—The pastoral charge of Grace Church, Brooklyn Heights, was vacated by Dr. Vinton, three or four months since, on the occasion of his accepting an appointment as one of the missionary corps of Trinity Church, New York. Since that time the vacated office has remained open, but it is at length filled up. We learn that the Rev. Jarad B. Flagg, of Connecticut, has accepted the important charge. He preached on Sunday, and announced his acceptance of it. Mr. Flagg, who is a South Carolinian by birth, is the nephew, we understand, of Washington Allston, and was formerly an artist, but abandoned his profession to devote his services to the Church.

New Jersey.—On Friday, October 19, in St. Stephen's Church, Millville, in Milburne, the Rev. Messrs. Douglass, Hommann, and E. K. Smith read Morning Prayer, the Rev. Messrs. Chetwood and Mayers reading the Lessons, and the Bishop preached, confirmed two persons, (the missionary, the Rev. E. A. Hoffman, reading the Preface,) and administered the Holy Communion, assisted by the Rev. C. F. Hoffman, the Rev. Mr. Cook reading the Epistle. The Rev. Messrs. Williams, Stocking, and Croes, were present.

In the afternoon, in Grace Church, Plainfield, the Rev. Messrs. Douglass and Smith read Prayers, the Rev. Messrs. E. A. Hoffman and Black reading the Lessons, and the Bishop preached, and confirmed eight persons, the Rev. Mr. Coe, the minister, reading the Preface. The Rev. Messrs. Cook and Mayers were present.

In the evening, in St. John's Church, Somerville, the Rev. Messrs. Douglass and Mayers read Prayers, and the Bishop preached, and confirmed two persons, the rector elect, the Rev. Mr. Black, reading the Preface.

On Saturday, 20, in the Church of the Holy Trinity, Hudson, the Rev. Messrs. Ward (of the diocese of New York) and Douglass read Morning Prayer; the rector elect, the Rev. Dr. Camp, catechising the children; and the Bishop examined them, preached, and confirmed four persons, and administered the Holy Communion. The Rev. Ralph Hoyt (of the diocese of New York), Chetwood, and Mayers, were present.

On Sunday, 21, (twentieth after Trinity,) in the Church of the Redeemer, Fort Lee, the minister, the Rev. Ralph Hoyt, read Prayers, and catechised the children; and the Bishop examined them, preached, confirmed five persons, and administered the Holy Communion.

In the evening, in St. Paul's Church, Paterson, the rector, the Rev. Mr. Flagg, read Prayers, and catechised the children; and the Bishop examined them, preached, and confirmed thirty-five persons.

On Monday, 22, in Grace Church, Newark, the Rev. Messrs. Cox and Williams read Morning Prayer, the Rev. Messrs. Chetwood and Mayers reading the Lessons, and the rector, the Rev. Mr. Stewart, catechised the children; after which, the Bishop examined them, preached, confirmed eight (making, with eight at the special confirmation, sixteen) persons, and administered the Holy Communion, assisted by the rector and the Rev. Messrs. Goodwin and Douglass, the Rev. Mr. Stocking reading the Epistle. The Rev. Dr. Henderson and the Rev. Messrs. Joshua Smith and Millett were present.

In the evening, in St. Paul's Church, Newark, the Rev. Messrs. Vermilye and Bush read Prayers, the Rev. Joshua Smith reading the Lessons; the rector catechised the children, and the Bishop examined them, preached, and confirmed thirteen persons. The Rev. Messrs. Stewart, Douglass, and Joseph H. Smith, the assistant minister, were present.

On Tuesday, 23, in the Chapel of St. Stephen's Church, South Amboy, the Rev. Mr. Ward read Evening Prayer, and the Bishop preached.

On Wednesday, 24, in St. Peter's Church, Spottswood, the Rev. Mr. Ward read Morning Prayer, and the Bishop preached, confirmed three persons (one of whom was from St. Stephen's Church, South Amboy,) the rector, the Rev. Mr. Phillips, reading the Preface, and administered the Holy Communion, assisted by the Rev. Mr. Ward.

Connecticut.—We are happy to learn (says the *Calendar*) that Bishop Brownell has quite recovered from his illness of a few weeks since, and that he was able to attend St. Paul's, in this city, (Hartford,) on the 14th inst., and to confirm three persons.

Pennsylvania.—The *Reading Gazette* says:—"The interior of the Episcopal Church has been greatly beautified, by the insertion of stained glass in the windows, in place of the unsightly painted panes which long disfigured the edifice. The new windows were designed and glazed by Gibson, of Philadelphia, and in point of appropriateness of style, and harmonious blending of colours, are among the handsomest specimens of this but lately revived art that we have ever seen. The whole interior of the church is now being repainted; and the comfort of the congregation has been provided for by a new heating apparatus. The improvements were much needed, and add greatly to the appearance of the church."

Maryland.—Church Home.—This institution at Baltimore may now be considered as fully organized. Its object is to embrace, for the present, "the combined features of a Church Home for the destitute and an Infirmary for the indigent sick of our communion. It is believed that the house will furnish accommodations for a limited number of these two classes—at least, as many as our funds will allow us to support. If these two objects are found incompatible: if the comfort or health of the one necessarily suffers from being in close contact with the other, then it will be advisable either to give up the care of one class, or administer to it under another roof. The original idea of those first concerned in this charity, was the care and maintenance of Christ's poor, in sickness and health; and the trustees would much regret, if the poor sick of the Household of Faith were compelled to apply for a shelter in so trying a time, to institutions owned and administered by those without our communion. For apart from the pains of the body, there are conditions of the soul which demand the care and skill and tenderness of the ministry on whom they have in health depended for counsel and instruction. And to the doubtful, distressed soul, diverse counsels and even different modes of instruction and worship serve only for additional perplexity, if not for actual misguidance. For this reason, they propose that the religious character of the house should be clearly established as that of the Protestant Episcopal Church. Her teaching, its teaching. Her worship, its worship. And committed solely to the charge of its warden, himself a minister of the Church acting under the general direction and advice of the diocesan, they confidently hope that these will be administered in the spirit of peace and unity and godly love, to the edifying of all gathered under the shelter of the institution." We quote this statement from a report we have received of a recent meeting of the contributors to the fund, which, however, is exclusively a building fund: a separate one for the support of the institution has yet to be provided. For this purpose it is recommended, "that in each congregation (favourable to the project) an association be formed, with the consent of the rector thereof, having its own officers, rules, and mode of operating. That these associations combine periodically into a central association, likewise having its own officers, and that this latter be the society known to the trustees and the public as the Church Home Society [or some preferable name,] and have the entire management of the charity. They advise that these societies combining or meeting in mass or by delegation as often as they may require, shall yet, once a year on a fixed day, meet in a body, and that this be the annual meeting of the society in which they both report to the trustees and the contributors, and appeal publicly to the enlightened benevolence of the Church. The trustees think that this will present the readiest mode of eliciting the general co-operation of the various congregations of the city, and at the same time clothe those who raise the funds, with their disbursement and general management." Such an institution, in the present circumstances of the Church, is certainly a valuable one.

Ohio.—We are indebted to the *Western Episcopalian* for the following copy of a Pastoral Letter addressed by the Rt. Rev. the Bishop of Ohio to the clergy and laity of that diocese:—

Dearly Beloved in the Lord:—It is as much our duty to give thanks for blessings received, as to pray for blessings needed. You will remember that a few months ago our land was threatened with severe distress for want of the necessaries of life. Great scarceness had already come; and stores of future supply were nearly exhausted. The thoughtless knew not, the thoughtful plainly saw, that a failure in the harvest, then approaching, would be a calamity such as this land had never looked for. We know it now, even better than we knew it then; since the tidings of deficient harvests in the chief countries of Europe have reached us, so increased, as they are, in their sadness, by the calamities of a most desolating war. In our time of need, our refuge was in God. I called upon you to unite in supplication to Him who alone could arrest our apprehended distress and make the earth bring forth her increase. A form of prayer, suited to the object, was set forth to be used in all the congregations, till the ingathering of the wheat-harvest. It met, especially in our agricultural districts, a state of mind prepared to welcome it. It was felt that special prayer was needed, and was our duty. We acknowledged God in our necessity. And now what duty remains? In His great goodness and mercy, the God of all grace, who is the God of all Providence, has granted to our land a harvest which, in abundance, and variety of abundance, exceeds all we had ventured to hope for, and all past experience of the husbandman. God has opened the windows of heaven and poured out a blessing upon us so that there is scarcely room to receive it. How seasonably has it come; especially when we think of the nations of Europe whose fields have in a great measure been unproductive; whose necessities are increased by the fearful consumption of mighty armies; and who are looking to us for bread. Blessed be God! He has given us enough and to spare. And now, shall we not adore the Giver of every good gift for such mercies? Did we pray when we feared: and shall we not give thanks when we are delivered? If a sense of danger, and the prospect of a calamity, made us feel our dependence on the interposing providence of our Heavenly Father, must not this wide manifestation of His goodness unite our hearts in most thankful acknowledgement of His blessings? It is in view of such indebtedness that the Psalmist exclaims: "Oh, that men would praise the Lord for His goodness, and for His wonders that He doeth to the children of men!" Let us realize that it is not the wisdom, or power, or providence of man, that hath obtained these fruits of increase; but only the might and mercy of God, who hath not dealt with us after our sins, nor rewarded us according to our iniquities. To assist you, dear brethren, in your duty in this respect, I set forth, herewith, and appoint, a form of thanksgiving and prayer, to be used before the general thanksgiving, *on the first occasion of public worship, after the reading of this letter, and at Morning and Evening Prayer of the Sunday next ensuing*; the further use thereof, provided it do not extend beyond the day of our Annual Thanksgiving, being left to the discretion of the minister. I trust it will find in your hearts a ready response, and that you will manifest the spirit of your thanksgiving by the increase of your benevolent gifts to those works and offices of usefulness by which God is honoured in the promotion of the temporal and eternal welfare of our fellow creatures.

(Signed) Charles Pettit McIlvaine.

Appended to this we have a Form of Thanksgiving returning thanks to Almighty God for the blessings of the past year.

Illinois.—The Annual Convention of this diocese opened its session on Wednesday morning, Oct. 17.

After Morning Service, the Rev. Chas. Dresser, one of the professors in Jubilee College, preached an excellent sermon on the subject of Christian Charity, at the close of which the Rev. Robert Ryall, of Morris, was ordained to the Priesthood, and the Holy Communion was administered to the members of the Convention and others. The Convention was then called to order, when, upon calling the roll, it appeared that a canonical number of clerical and lay delegates was in attendance. The Convention then adjourned till afternoon.

The report of the Treasurer was presented and referred to a special auditing committee.

The Trustees of the diocese made a report, as directed by a resolution of the previous Convention, assessing the parishes for the support of the Episcopate.

Two amendments to the Constitution were adopted. One, to render more definite and to limit its provisions in reference to clergy who are professors in the institutions of learning in other dioceses, and the other changing the time for holding the Annual Conventions.

A motion was made by Col. Servant, of Chester, that the next Convention be held at the Church of the Atonement, in Chicago.

Further motions were made, naming severally Springfield, Quincy, Rockford, and Peoria, as places of meeting.

Col. Servant thought Chicago the most eligible place for holding the Convention. It was the metropolis of Illinois. Her churches were well able to entertain the Convention. The Convention could just as well spend a week at Chicago at the expense of the brethren there as not, and they all wanted to go. The connection with that city was now so free from all parts of the State, that the means of transportation were no longer a consideration, and he was desirous of going where they could be well entertained.

Chicago seemed to meet with most favour; and, on motion, the nominations of other places, above named, were laid on the table.

The Bishop then announced, that a very encouraging success had recently attended the efforts of the Rev. Dr. MacMasters, Chaplain in the State Prison, and that 45 of the prisoners were desirous to be confirmed. He had been requested to perform the ceremony, and had fixed upon Thursday, at 4 o'clock P. M., to perform this service. The warden, S. A. Buckmaster, Esq., had extended an invitation to the Convention to be present on this interesting occasion. The Convention, by unanimous vote, decided to accept the invitation, and passed a vote of thanks to the warden for his considerate courtesy.

The Convention then adjourned to 9 o'clock.

On Thursday morning, on reassembling, and after the reading of the minutes of the previous day's proceedings, and the transaction of some minor business, the Bishop delivered his address, giving a detailed account of his labours since the adjournment of the last Convention, which was listened to with the deepest interest, and afforded gratifying evidence of the progressive increase of the Church throughout the diocese, under the care of her chief pastor.

At the close of the address, the Rev. G. P. Giddinge offered the following preamble and resolutions in relation to the unpleasant controversy on the subject of the residence of the Bishop, to which the proceedings of the last Convention have given rise, which, after some discussion, were finally agreed to without opposition, and which, it was hoped, would restore harmony to the Church in Illinois:—

Whereas, The Bishop of this diocese, labouring, as we believe, under a false impression as to the feelings and opinions of the diocese towards himself, has expressed his purpose of resigning its jurisdiction;

Therefore, this Convention, deeming it neither desirable nor possible to recapitulate fully the causes which may have contributed to the impressions of the Bishop, sets forth the following as the sense of the diocese:—

That the diocese entertains and hereby expresses a full assurance of its confidence and respect for its Bishop's personal and official character.

That the Convention approves of the plans projected for the diocese, and expresses its confidence in their efficiency—including that of a Bishop's Church and Residence—and hereby renews the following opinion, expressed in 1853, viz.:—

"That this Convention cordially approves of the outlines of a religious establishment, as set forth in the Bishop's Address, including a Bishop's Church and Residence, and regards it as peculiarly adaptive to the permanent interests of the diocese and the Church at large." And in so doing, expresses its regrets that any unfavourable incidents should have hindered the progress or conduced in any way to its abandonment.

That, while the diocese has at all times felt and expressed a strong desire to have the Bishop resident by his family in the diocese—a sentiment in which the Bishop himself has always concurred—and while the Convention gratefully acknowledges the large and faithful services of the Bishop rendered hitherto, without any pecuniary return, it distinctly recognizes and declares its bounden duty to provide a salary and suitable residence.

Wherefore, This Convention renews the action of the Convention in 1854 in the matter of salary, and so modified as to embrace a provision for a residence in the City of Chicago, viz.:—

"That the sum of $2,000 annually be assessed upon the parishes of the diocese for the support of the Episcopate, and —— dollars for a Residence, and that the Trustees of the Protestant Episcopal Church in the diocese of Illinois shall assess, collect, and pay over the same."

That while the delay of the Bishop's removal into the diocese has been, and still is, matter of deep regret, yet, as the Convention of 1853 did, by formal vote, sanction it for purposes believed to be connected with the growth and prosperity of the Church, it affords no just ground for censure; and the Convention regrets that the formal expression of desire by the Convention of 1854 for his speedy removal into the diocese, should have been understood as an expression of censure, or as, in any sense, impugning his motives, as we feel assured that nothing of the kind was intended.

That this Convention deplores the trials to which the Bishop and the diocese have been subjected, and deeply regrets the unjust views to their mutual relations and feelings toward each other, which have been circulated by the secular and religious press, in articles tending to mislead the Church, to wound the feelings, and impair the usefulness of its diocesan; in which the rights of the diocese have been infringed, its family privacy violated, and its relations exposed to mistake and irreparable injury.

That this Convention do affectionately request the Bishop to withdraw his purpose of resignation, and assure him that he may safely rely upon the support and attachment of the Church in Illinois.

In the afternoon, no business of general importance was transacted, except the selection of the Church of the Atonement at Chicago as the place of meeting of the next Annual Convention, the time of holding which will be appointed by the Bishop.

The Convention adjourned at an early hour, for the purpose of proceeding to the penitentiary, in order to be present at the administration of the solemn rite of Confirmation to a large number of the convicts, who have manifested a deep repentance of their sins for some months past. As about one half of these had never been baptized, this Holy Sacrament was, in the first place, administered to twenty-three of them, by the Rev. Dr. MacMasters, Chaplain of the prison, under whose ministrations they have been brought to a sense of their guilt, followed by a solemn exhortation from the same gentleman, and another from the Rev. Dr. Arnett, of Milwaukie. The candidates for Confirmation, 75 in number, were then directed to kneel around the benches upon which they sit at their meals; when the Bishop proceeded to lay his hands, with the customary invocation, upon each successively. "After the close of this truly affecting ceremony," says an eye-witness, "the Bishop addressed the recipients for the space of perhaps fifteen or twenty minutes, in one of the most powerful and eloquent exhortations to which it has ever been our privilege to listen, and which, we are persuaded, can never be forgotten by any one who heard it, but of which we feel unable to give even a slight sketch. Suffice it to observe, that the strong walls and barred windows of the hall in which the Sacramental rite was performed, the kneeling prisoners—nearly all of whom were bathed in tears—the deep and sympathetic emotion visible in the countenances of the members of the Convention and other spectators, the solemn and earnest language of the Bishop, and the deep tones of his voice, as he briefly alluded to the past lives, the present condition, and the future destiny of the persons to whom he was speaking, altogether formed a scene such as probably never before has been witnessed in the United States, or perhaps any other country, and which, we think, cannot fail to make a most salutary impression, not only on those most interested in it, but also upon every beholder."

THE CHURCH ABROAD.

England.—The papers continue to relate the consecrations and re-openings of churches in different parts of the country. The Bishop of Winchester has consecrated an edifice at North Brixton, near London, which was lately a dissenting chapel, but a few months since it was determined to make it a district church; parochial boundaries were assigned, and the Rev. J. M'Connel Hussey was appointed to the Incumbency. The building has undergone a thorough renovation and decoration, and is now an elegant structure.

It appears that, by a clause in the Religious Worship Act passed last session of parliament, it is quite competent for any person to have a private chapel to his house, and to pay a clergyman of the Established Church to perform the Service in it, who may alter the Liturgy as he thinks proper, and any number of persons may attend this chapel. It requires no license from a Bishop—in fact, he has no jurisdiction in the matter.

The mistaken men, clergy of the Church of England, who have gone over to Rome, we rejoice to find are coming back to their Spiritual Mother. Another case is just recorded; that of the Rev. Mr. Hathway, late curate at West Teignmouth in Devonshire.

The Bishop of Oxford has been preaching at Leeds parish church, (Dr. Hook's,) in aid of the fund for defraying the expenses of the choir. The two offertories amounted to £105 16*s*. 6*d*. The Bishop of Salisbury assisted at the Morning Service, and read the Decalogue and Gospel. The Lessons and Epistle were read by the Rev. Dr. Hook, the vicar of the parish, and the Prayers and the Litany were intoned by the Hon. and Rev. F. Grey, of Morpeth.

The death is recorded of the Rev. John Bickersteth. Deceased was the elder brother of Lord Langdale and of the Rev. Edward Bickersteth, of Walton; and the father of the present rector of St. Giles's-in-the-Fields.

The London *Guardian* says: "At the request of various correspondents, lay and clerical, we draw attention to the fact, that the recent Thanksgiving—by whomsoever composed—omitted all allusion to the mediation of our blessed Lord in the conclusion of the prayer; a fact the more striking when it is remembered that, with the exception of the prayer of St. Chrysostom (addressed to our Lord Himself,) all the prayers in the Prayer Book are, in obedience to our blessed Lord's injunction, made in *His Name*."

The Canterbury Diocesan Board of Convention has had its annual meeting, the Archbishop presiding. The report was satisfactory, presenting a balance of £900 on the year. Besides the Primate, the speakers were the Earls of Romney and Stanhope, Viscount Sidney, Sir Walter Stirling, Sir Walter James, High Sheriff; Mr. Deedes, M. P.; Mr. Whatman, M. P.; Archdeacon Harrison, Mr. Henry Hoare, and others. Previously, there was divine service at All Saints' Church, (Maidstone,) and a sermon preached by the Rev. D. Stewart, which he was requested, by a resolution of the meeting, to print. His Grace the Archbishop, in putting the question, said that the time had been when no clergyman could publish a sermon without the *imprimatur* of the Archbishop. If Mr. Stewart felt inclined to comply with the wish to publish the sermon, he might count on having the *imprimatur* of the Archbishop.

About a twelvemonth ago, the ancient font in which King Edward the Confessor was baptized, was sold by auction, by Messrs. Jonas & Thomas Paxton, Bicester, Oxon, to W. C. Turner, Esq., of the same place. Subsequently, it was repurchased by Mr. Jonas Paxton, who, hearing that the Countess of Jersey was desirous of possessing this interesting relic, presented it to her ladyship, by whom it has been placed in the church at Middleton Stoney.

The Berlin correspondent of the *Times* communicates the following curious and interesting particulars relative to the influence of the Church of England on the continent of Europe:—

The Rhenish papers informed us some days back of the Bishop of London's having visited Wiesbaden and Coblentz, and added the somewhat apocryphal news, that the object of his Lordship's visit to the Rhine was to inspect the two English chapels at the abovementioned places, which, as these journals very eruditely remark, like all other English Protestant places of worship on the continent, belong to the diocese of London. It would be too good news to hear that so influential a dignitary of the Church had turned his attention at all to the spiritual destitution of the Protestants dispersed over the continent of Europe. While missionaries are sent in numbers to awaken heathen blacks or convert Jews all over the globe, the Church has no ministers for her numerous members *in partibus infidelium*. The Government repudiate all idea of maintaining chaplains, except in connection with embassies or consulates. As we have just three embassies in all Europe, it is not difficult to supply them; but the consulates, which are more numerous, are left totally unprovided, with very rare exceptions. The original idea of connecting church ministrations with consulates, which in days of yore were to be found only in seaports, seem to have been that seafaring men of our fleets or English merchants residing at the said ports would be the only parties to be benefitted. Peace, inland communication, and extended intercourse, have brought numerous bodies to reside in, and still more numerous travellers to visit, a variety of spots where neither consul nor chaplain is to be found, though both are frequently sadly missed. The Society for the Conversion of the Jews permits its missionaries in many cases to officiate for the English residents, and even incurs costs in so doing; and in many towns there are to be found Dissenting ministers, and even clergymen of the Church of England, who have had cogent reasons for leaving home, performing Divine Service on a Sunday in consideration of the trifling contributions that a congregation so situated can afford. How great a want of church ministration is felt by the English resident on the continent may be estimated from the fact that in some cases the municipal authorities contribute towards the maintenance of the English clergyman, that the town may be benefitted by the residence of the English attracted by the celebration of Divine worship; that every new *Bad* that advertises its springs, its gambling hell, and its attractive ball-room, adds also that Divine Service is performed every Sunday regularly by an English clergyman; and that hotel-keepers will give the use of a saloon every Sunday for little or nothing in consideration of its being mentioned in Murray's red book that the English chapel is held at their house. All that there is of church ministration in Germany is, to say the least of it, irregular; there is no registration of births, marriages, or deaths, for although marriages are required to be solemnized at British missions, on the legal fiction of that being British ground, the missions have no power to register. What important interests are thus jeopardized in the case of subsequent litigation by the difficulty of providing the legality of a marriage, and consequently the legitimacy of a child, it is unnecessary to point out. The missionaries to the Jews, who have all been ordained by the Bishop of London to enable them to administer the Sacraments, remit to his Lordship, on occasion of every marriage solemnized, one English sovereign as a fee—it is to be supposed for the trouble his Lordship has in getting it entered at the registrar's office, for his own office in Godliman street no longer takes cognizance of marriages solemnized abroad. If the Bishop looks upon these sovereigns simply as so many acknowledgments of his own spiritual headship remitted by the missionary, and consequently fails to register, the civil interests of the bridal couple are considerably in danger. Baptisms and burials are still registered at the Bishop's offices, and notice of them must be sent through the embassy or mission to the Foreign-office. Complaints, however, are rife in Godliman street, Doctors'-commons, that notices of these first and last ceremonies in the human career are supplied to the Bishop's registrars very irregularly and precariously by the various consuls, ministers resident, and ambassadors abroad. It is to be hoped that some active and energetic member of the Church will find means to call attention to this subject, and procure for English churchmen abroad, when congregated in sufficient numbers, the ministration of regularly educated and ordained clergy, whose preaching and example may attract them to public worship in the midst of the unusual temptations to worldly distractions which a Sunday on the continent offers.

The case of St. Mark's (Training College) Chapel is still undisposed of. Archdeacon Thorp, again writing to the *Guardian*, says:—

It is obvious that there must be very many persons deeply interested, and of authority, in the matter in controversy, without being members of the National Society, but who have been reluctant to express their sentiments because they do not subscribe to its funds. Indeed, I have received letters from several persons of great authority on the subject, declining to join in any representation, on the ground that they had *ceased* to belong to the society from some dissatisfaction at its recent proceedings. Having yesterday visited the college, that I might see with my own eyes, I am confirmed in the propriety and necessity of the course I have pursued, and now earnestly *invite*—which I have not done before—the co-operation of all Churchmen who desire to avert what I regard as a very serious injury to the maintenance of choral service anywhere.

We heartily concur in the following sound-hearted and independent sentiments of the *Clerical Journal*:—"The Bishop of Exeter has expressed himself strongly in reference to the withholding of the Queen's letter for the two Church Societies which have so long enjoyed the advantage of it. Some of our contemporaries have visited the prelate with a large measure of blame for the sentiments he thought fit to utter, and our eye was caught in one quarter by the alarming title, 'Episcopal Attack upon the Queen.' We have arrived at a sad pitch of Erastianism, indeed, if our bishops may not rebuke the very highest authorities if a necessity arises, and even go into the presence of royalty to reprove private misconduct or public error. In all ages of the Church, both before and after the coming of our Saviour, religion has honoured its great Author by knowing no respect of persons, in the work of rebuke and exhortation, and we are glad to find that the spirit is not extinct. We quite agree with the Bishop of Exeter, that the course her Majesty was advised to pursue is neither honourable to her Crown nor advantageous to the Church; and although it is true that the Government is the cause of the measure complained of, we think it is right that the authority of the Queen should be recognized in the matter, and that, whether for praise or blame, she herself should be addressed. We give a passage from the *Christian Times* on this subject, that our readers may see to what extent some people would go in sycophancy and adulation towards the great of the earth. But we suspect it is not so much what the Bishop says that gives offence, as the fact that he is the Bishop of Exeter."

THE WORLD AT HOME.

Death of a Judge.—Hon. Robert H. Morris, Judge of the Supreme Court, died on Wednesday of last week, at the residence of his father-in-law in Astoria. The several Courts were adjourned in respect to the memory of the deceased, who for many years had filled with honour one of the most eminent places in the community, and was universally loved and respected.

Some Decency Left.—The Board of Aldermen of Providence, to their credit be it spoken, have recently refused to grant a license for a proposed baby show. These disgusting exhibitions should be persistently frowned down.

Boston Society of Natural History.—A timely bequest has recently been made to this body by the late James Brown, Esq., of the firm of Little, Brown & Co. The following is an extract from his will:—"I give and bequeath to the Boston Society of Natural History, Gould's Ornithology in 16 volumes folio, Cuvier's Histoire Naturelle in 3 vols. folio, Hardwicke's Indian Zoology in 2 vols. folio, Poiteau's Pornologie Francaise, 4 vols. folio, Lambert's Genus Pinus in one vol. folio and one vol. octavo, Gray's Genera of Birds, 3 vols. royal octavo."

Early Winter.—We learn that snow fell to the depth of seven inches in Schoharie, N. Y., on Wednesday last week. At Rochester it fell without cessation for twenty hours, and passengers by the New York Central, and also by the Erie Railroad, reported snow in considerable quantities along both tracks on Friday. There was snow also in some parts of Massachusetts last week.

Ore in New York.—Prof. Emmons, the State Geologist of New York, has traced in the valley of the Adirondac, for a distance of two and a half miles, a bed of rich iron ore. He says there might be procured within two feet of the surface seven million tons of ore, which would make three million tons of superior iron.

Native Wines.—At the late Fair of the Greene county (N. Y.) Agricultural Society, Jas. Powers, Esq., of Catskill, exhibited specimens of domestic wines, which were pronounced by competent judges to be equal, if not superior, to Madeira.

Expense of Lighting Boston.—The expense of lighting the streets of Boston, the past year, (says the *Boston Investigator*,) was $122,971.80, against $105,536.22 last year. The city is lighted with 2250 gas, and 1029 fluid lamps. They were lighted during the year on an average of 24 3-4 nights per month. The cost for gas is one cent per hour for each lamp, and 1 to 3 gills for each lamp, according to the length of time that the lighting is required. Fluid at 60 cents per gallon is considered as cheap as gas at one cent per hour.

Humane Provision.—A resolution was adopted on Tuesday evening by the Ten Governors, directing that all lost children shall be taken to 114 Leonard street in this city, where provision for their reception has been made.

Conviction for Stealing an Umbrella.—A week or two ago (says the Newark *Daily Advertiser*) we mentioned that a man had been arrested in this city for stealing an umbrella. It was considered an extraordinary case, if not unprecedented, that the result has been looked for with deep interest. The criminal was convicted and sent to jail for a month. The plea of *de minimis non curat lex* was overruled. Umbrellas were decided to be property.

Commendable Precaution.—The Washington *Evening Star* states that the Camden and Amboy Railroad Company have recently attached to some of the engines on their road small whistles connected with exhaust pipes, through which the waste steam issues, making a continual succession of short shrill sounds, audible to a considerable distance.

Mortality in New York.—The total number of deaths in the City for the week ending on Saturday last was 361, an increase of 20 over the number of the preceding week.

Mortality in Brooklyn.—The Health Officer reports forty deaths only, as having occurred in the city of Brooklyn during the week ending the 27th inst. Males 18; females 27.

THE WORLD ABROAD.

Great Britain.—There have been great doings at Liverpool to *fête* his Royal Highness the Duke of Cambridge, as a Crimean hero, and celebrate the fall of Sebastopol. The Duke was on a visit to the Earl of Derby, who, with the Earl of Hardwicke, Mr. Spencer Walpole, and others, accompanied his Royal Highness into the town. All the shops and offices were closed, and the entire population seemed to have poured itself into the streets along which the procession passed. A grand banquet took place in the evening at the Town Hall. Several of the nobility and gentry were present. At night a grand concert was given at St. George's Hall. The Duke of Cambridge was most enthusiastically received on both occasions.

It is stated that the article which lately appeared in the *Times*, condemning the alliance intended to take place at some future time between the Princess Royal and the Prince of Prussia (who, by the bye, is the nephew, not the son, of the King) has excited some sensation.

The Queen has appointed Dr. Allman, of Trinity College, Dublin, Regius Professor of Natural History and Keeper of the Museum, in the University of Edinburgh.

Alderman Salomons, the Lord Mayor elect of London, who is a Jew, has appointed the Rev. Dr. Mortimer (a clergyman of the Church of England) his chaplain during the ensuing mayoralty.

Prince Albert has decided upon visiting Birmingham for the purpose of laying the first stone of the buildings of the Birmingham and Midland Institute, on the 22nd or 23rd of this month.

His Imperial Highness Prince Louis Lucien Bonaparte has been staying at Aberystwith, in Wales, and was much pleased with the place. His Highness takes a warm interest in, and fluently speaks, the Welsh language, and is attached to the Welsh people.

Admiral Sir Charles Napier paid a visit to Portsmouth, lately, and in his free and easy manner proceeded to the Sailors' Home, where he paid for a dinner which he took with the sailors.

The late Colonel Campbell has left the sum of £500 for the purpose of building a school in his native village of Furnighty, and a further sum of £2,500 as a perpetual endowment.

The London Stereoscopic Company offer a prize of twenty guineas for the best essay upon the Stereoscope—Sir David Brewster being the arbitrator.

Two of the Russian prisoners at Lewes, who were cadets, and therefore not entitled to the privilege of parole, have made their escape from the war prison. They were both Finns, and, from having been in England a year, had acquired a moderate knowledge of the English language.

The death is recorded of Sir Henry Ellis, K. C. B. Sir Henry accompanied the Earl Amherst in his embassy to China. He had been Minister Plenipotentiary in Persia in 1814, prior to going to China. In July, 1835, he was appointed Ambassador to Persia, which he relinquished in November the following year. He was sent on an extraordinary and special mission to the Brazils in August, 1842, and in 1849 was appointed by the Government to attend the conference at Brussels on the affairs of Italy. Sir Henry was made a Privy Councillor in 1832, and in 1848 was nominated a Knight Commander of the Order of the Bath of the Civil Division. He was in the receipt of a pension (£1,400) for his diplomatic services.

It is said that the large and continued drain of gold has produced effects which create much anxiety in the money-market. It is understood that the Bank of France have bought not less than £4,000,000 of gold in England within a short time, but they have now ceased to purchase, and have taken measures to prevent any further drain from England.

There is a rumour of a coalition about to be entered into between Mr. D'Israeli and the Peelite party (the seceders).

The city of Manchester is growing so fast that five new churches are now being erected; and, as a balance, four hundred more cells are to be added to the gaol, at a cost of £24,000.

We find that, owing to the large amount of railway, dock, and other extensions, at present going on in South Wales, labour has reached from 25 to 30 per cent. above ordinary prices. Common labourers are realizing 3*s*. 6*d*., while blacksmiths range from 5*s*. to 6*s*. per day. Shipwrights are getting even higher wages.

It is stated that a plague of flies has prevailed in parts of Gloucestershire. The air was filled with the black-winged cophis to an insufferable degree. A similar nuisance was remarked in several parts of England last year, immediately previous to the appearance of cholera.

It appears that, among other schemes projected on the basis of limited liability, is the formation of a company for the establishment of "National Opera," by raising £10,000, in £10 shares. The company is headed by the Duke of Leinster as trustee.

The will of the late Henry Colburn, publisher, has been proved at Doctors'-commons. The whole of his property, consisting of money in the funds, goods, chattels, and credits, is sworn to be under £35,000.

John Grassick, a branch of the clan Macfarlane, Moorhead, Tannadice, died on the 11th ult., at the age of 102 years.

The papers are noticing the fact, that the late Sir Watkin Williams Wynn planted, from 1815 to 1820, upon the mountainous lands in the vicinity of Llangollen, in Wales, situated from 1,200 to 1,400 feet above the level of the sea, 80,000 oaks, 63,000 Spanish chestnuts, 102,000 spruce firs, 110,000 Scotch firs, 90,000 larches, 30,000 wych elms, 35,000 mountain elms, 80,000 ash, and 40,000 sycamores.

France.—The *Moniteur* announces that the Empress is about to enter into the fifth month of her pregnancy, and invites the prayers of the French nation on Her Majesty's behalf.

It is stated that the Empress of the French may be daily seen on her afternoon drive through the country round St. Cloud, "reclining on a couch fitted into her carriage." She resides at St. Cloud, in the most perfect retirement and seclusion.

A school or college for Turkish youth is about to be established at Versailles, the Sultan having made a grant of 1,500,000 francs for this purpose. Here some three hundred young Mussulmans will be instructed in the European languages, the sciences, and the arts as applied to industry.

Baron Hubner has arrived at Paris, from Vienna, bearing an autograph letter from the Emperor of Austria to the Emperor of the French, supposed to be a congratulation on the taking of Sebastopol.

Austria.—The recall of Lord Stratford has caused, it is said, great satisfaction at Vienna. The correspondent of one of the London papers says, that the advocates of the alliance of Austria with the Western Powers have been gradually losing ground for the last few months.

Consistency.—A Socinian journal gives the following paragraph under the head of "Religious Fanaticism:"—"Rev. Messrs. Bennett, Spalding, and McCurdy, three evangelical clergymen in Cambridge, have declined to unite with Rev. F. W. Holland, Unitarian, in dividing the labours of fast and thanksgiving days, on the ground that 'such an interchange of pulpits is not warranted by the New Testament, so long as those with whom we thus outwardly have fellowship take away the chief corner-stone of the Church, and rob Jesus Christ of His glory as over all, God blessed forever.'"

Imperfect in original

COMMUNICATIONS.

DIOCESAN SALARIES A FAILURE.

To the Editor of the Churchman:

Mr. Editor:—I am one of our diocesan missionaries, and would complain through the *Churchman* of the injustice with which we are treated, not only by those to whom in general we minister, but by the very Church itself which sends us forth and professes to have our best interests at heart. Ask what it is that keeps young men from the ministry, when it is so notorious that a decent competence in nine cases out of ten cannot be obtained by many faithful ambassadors who are labouring throughout the land; and then we are excathedrally told that it is our duty to do so, even if we are compelled to suffer on and starve, when this sad alternative may be sent to warn us that we have mistaken our course of duty, and that as Providence has not allowed us the fulfilment of the promise to "live of the Gospel," that therefore it may not be our duty to "preach the Gospel." We know that we ought to be willing to submit to sacrifice of every kind, and endure hardness as good soldiers of Jesus Christ. But when we are denied from year to year pecuniary means sufficient to purchase clothing and the necessaries of life, without being compelled to run in debt, and thereby losing the confidence and respect of the world around us; when we find ourselves, in consequence of our poverty, frowned down and the cold shoulder given to us by very men we know of, and some of them are called the best friends of the Church; when we know, and all about us can testify, that we have done our duty faithfully, and the painful consciousness knocks at the door of our hearts, saying to us, "You have lost the influence you ought to have by reason of your pecuniary destitution, the debts you have been compelled to contract, and the necessity you have been under of soliciting the monied aid of the wealthy upper ten around you." Oh, it is an easy but a mocking thing to tell us, "Sirs, row on! never mind your trials, difficulties, and sufferings. Cast yourselves by faith upon the promises of the Gospel, and remember the example of the Saviour and His Apostles, and preach, pray, and labour away in the midst of all your trials, indignities, and physical destitutions." It appears to me that in some cases such language is like tempting God and commanding Him to send the manna which we know not in our own cases has been especially promised, when in our own experience we certainly have laboured on faithfully and perseveringly, and the demonstration has not been given us that we have gone the warfare not on our own cost, and that we have "drank the milk of the flock" we have been entrusted with. I would not discourage any by these remarks from going forward with all their souls in the prosecution of their ministerial duties. But the effect is spiritually disheartening to numbers of Christ's heavy laden disciples, and to young men who are inquiring about entering into the ministry, although they should not be governed supremely by such fearful motives; yet they will after all become practically swayed, say what we will, by the terrors of the cost to be endured. It is the duty, then, first of the Church to make provision for the maintenance of the clergy, and missionaries above all, as her Lord once did miraculously for the support of the Apostles at the very time when He appointed them. This physical maintenance was first determined and established before ever He commissioned Peter, and James, and John, and the sacred band, to go into His vineyard and work. They were never commissioned and empowered to do so before miraculous means were promised and prepared beforehand to enable them successfully to perform their undertaking; and so should the Church in the persons of Christ's chief bishops arrange in like manner, since supernatural resources have ceased, to provide, like their Master, pecuniary means beforehand to the proper care of those missionary servants whom they commission to go forth into the field of the world. The almost reverse of this has been the fact. A comparatively small association in the Church has, with a few scanty pittances, delegated more messengers than they were able to evangelize desert portions of this vast diocese; and even these pittances are found too small for any practical purpose, irregularly paid, and given to the missionaries with the unreasonable understanding that the balance of what they require must be made up by those cold hearts to whom they minister; and the general result demonstrates the fallacy and the presumption of such a hope. With a Church and a laity so proverbially capable of making previous suitable provision for sustaining Gospel heralds in the faith, why is not a reasonable salary guaranteed at the outset by the Church to every missionary she employs, and not leave them at hap-hazard to experience all the unhappy evils growing out of a system depending presumptuously too much upon unpromised miracles to relieve the clerical sufferer. When shall this essential question be satisfactorily, practically answered?

We are gravely told that it is in proportion to the fidelity of the clergy in proclaiming the distinctive principles of the Church, and appealing to the consciences of his people to "render unto God the things which are God's," will be the secular rewards of their ministerial labours. Such a rule may be laid down when a clergyman's own purse is well fiscally filled, and when he has a congregation of already well-enlightened and disciplined Churchmen, who are prepared to second the earnest overtures of him who is placed over them in the Lord. But can such earnest teachings and warnings affect one-half, if not three-fourths, of the parishes in this diocese, where the minds of the masses have not been, and cannot without great difficulty, be wrought upon, and when it requires a very long period to bring to such an elevated standard the wills and affections of the multitude? Experience bears me out, that we may thus preach and instruct, as much as we please, the several congregations we are placed over, and we will most usually find that so far from its increasing our temporal support, we shall be sneered at with the charge of being seekers of the fleece more than the flock; that we are mere buyers and sellers in the temple, and not humble servants of the Lord catering supremely for the salvation of the people. Would it not be a very sad and thankless office to hear the missionary clergy proclaiming continually the veritableness of their ministerial credentials, and enforcing the duty of their people paying up punctually their just parochial dues, rather than the precious doctrines of salvation through the sacrifice of their risen Redeemer? In some few cases, it is granted, when the souls of men become warmed up with the knowledge and love of Christ, we do experience the truth of the Psalmist's blessed confession: "Make you His service your delight, your want shall be His care." But these holy successes, few and far between as they are, depend less upon the minister's zealous fidelity than upon the especial influences of the Spirit of the Lord. They are sometimes the happy result of the mental congeniality between the clergyman and his people, of peculiar providences favouring his divine work, of certain leading influential minds among the congregation already educated for the work, and thus enabled to furnish secular aid, and hold up the lagging, dispirited hands of the labourer. But how often is this far otherwise. How many are there of us, who, like once poor beloved deceased Hawksley, are labouring on vigorously and unsupportedly from day to day, and all we get is the dry crumbs and the formal prayers of the Church, which, were they worth the miser's money, would never have been offered to us. And if in the midst of our self-denying labours one of us should be blessed with a transportation to Abraham's bosom, oh! the sympathies of the Convention, of the Church periodicals, and of many sentimental, money-loving Episcopalians, would seem to weep over us with Peterly bitterness, and proclaim us to have been the noblest martyrly missionaries ever since the Apostolic age, and vow to offer up expressive penances for their past neglects of us by masoning up a pile of mortared lying stones to inform an ignorant world that would never read our epitaphs what holy and suicidal labourers were departed beneath the insulted sod. Away with such mocking flummery! Tell us not when departed of such vapid, unmeaning eulogiums. Let not our graves be desecrated by such heartless and ungrateful mummery. Let the clergy and laity of the Church become their own executor to us now, if they desire it,—now, whilst the souls of us toiling dependants are alive above the ground. Bequeath to us now of their fond and heartfelt gifts, now that we are praying for them all, and striving to carry out as well as we can the Church's most desirable work, but not, as we have realized to our cost, in the Eutopian manner proposed by Judge B——s in the Convention before last, of only letting our wants be known, and then our empty purses would be all satisfactorily filled. Good-hearted, philanthropic man! I thank thee for even a whisper of hope to charm away the darkness of even the empty, solitary pocket.

Let, then, our beloved Bishop and high-salaried clergy, whilst worshipping in the aisles of their rich-studded temples, if forgetful of the humble altars afar off always offering up for them their heartfelt prayers and sympathies—let our privileged and affluent laity, beneath their own domestic roofs, surrounded by costly luxuries and attractions, presenting how extreme a contrast to the missionary's comfortless tavern, to the unsympathizing private boarding house, and to the unhappy, discordant influences he is too frequently thrown among—resolve to talk no more heartless, idle words, but act out bravely at once to dispel the awful curse of destitution that bows us mostly all as weeping willows to the earth! Let our noble diocesan speak out vigorously and fearlessly, and compel the hearts of our avaricious laity to disgorge their kept-back offerings for the maintenance of the servants of the Lord! Let us hear no more from any of the laity like Felix, "Go away," ye disquieted missionaries, "for this time—when we have a convenient season" we will pay you all, and perhaps increase your narrow stipends. Whenever it is convenient for us, we will hand you out your remaining crumbs of starving dues. Though we have not advanced you all that is expected of us by the Church, yet what of that? How can we do so, when so many thousands of dollars are essential to settle up our notes and increase the number of our property investments? How can we help it, when we have so many extravagant wives and sons and daughters to gratify and humour, and so many overruling passions, that carry us away captive—so many burning ambitions and temptations, that lead us onward to consume upon them all our indefatigable earnings? Go away for this time, ye unhappy, never satisfied servants of the Cross! Go, get Jacob's ladder and mount to Paradise, and stay there during the week—but be sure to come down thence punctually every Lord's day, and give us then your best services and discourses, and then you may return back to favour us again at the beginning of another week. But be assured, gentlemen of the ministry, we entertain a most hearty reverence and regard for your past invaluable labours! But, then, do go your missionary way for this time only. "Be ye warmed and be ye filled with the best treasures that Heaven can bestow upon you! But should we have the misfortune to disappoint and withhold from God what you expect from us, do look to Heaven, we entreat you, and that prayer, we trust, will not prove in vain!" Is not such the withering spirit of most of the exhortations and encouragements heretofore held out to us, and is it strange that, after all such pitiful and disheartening avowals, we feel not willing to go back to our solitary retreats and there die of broken hearts in despair?

When I called, lately, upon the Treasurer of the Diocesan Missionary Fund, and heard him say that there was no money for me in his hands, and that he had overpaid his receipts by $200, to the missionaries who had applied to him, I fancied that I saw the fearful name of Ichabod written upon our Church, and that unless something bold and liberal were instantly carried out that the spirit of Divine love must have indeed taken its final leave of our Zion! Is it possible that the paltry sum of $150 to $200 is sufficient to be called respectable aid to support the struggling missionary with his anxious, dependent family, when it is well known that he rarely receives more than equal that amount from the hands of many a thankless people whose supreme god they unblushingly acknowledge to be the idolized, almighty Dollar? Is the missionary, then, to be coldly informed by the dignitaries of the Church, that it is his bounden duty to go home and suffer on, though they ingloriously refuse to perform their acknowledged obligations towards him? Has it come to this pass, that most of our anxious missionaries, after having travelled to the Convention for hundreds of weary miles, in search of consolation and strength for their heavy laden spirits, must be compelled to return to their solitary homes like the forlorn mother of the Moabite, with only the wordy sympathies of the Convention that a year to come, some resolutions may be proposed by which some kind Joseph of Arimathea, some Lydia, of liberal devotedness, may possibly be raised up to further their drooping cause?

In the interim one missionary after another is silently mingling with departed spirits to pour his tale of neglectedness into the ear of the Chief Shepherd of the flock. And before another annual meeting of the sons of the Church, who knows but the solemn mockery of sentimental grief will be paraded over the dead bodies of some of our own number who vainly expected long the lingering aid of the Church, but who then, by some magic power, will become transformed into canonized martyrs and saints, made perfect, as may be falsely said, through suffering. Let it not then be flatteringly declared that they perished by their own self-denying, suicidal, martyrly act, as by the unfeeling parsimonious hand of the unfeeling Church in council, which cruelly denied them almost the necessaries of life to comfort and sustain their famished bodies and souls. Doubtless, then, some sanctimonious Nicodemus will come forward to beg the poor, labouring, worn out-corpse, to embalm and honour it with fulsome funeral homage. Doubtless, large sums of money will then be raised for his widow, and the poor incense of heartless eulogiums will then be expended as tokens of fervent repentance for the precious benefits denied now to repay their faithful services. Unhappy servants of Christ! Is this all the poor reward you are to receive in this hollow world for all your past services, to be regarded too unworthy by your own Church to be honourably supported whilst ministering to her glory here below, and to acquire merely the ephemeral thanksgivings of those who once left you to fall victims to your zeal? "Even so, Father!" We kiss the rod, and Him who appoints it. We expect not to rise higher than the neglected Martyr who once suffered worse for our sakes.

Liberal as Trinity Church has been to the Zion of Christ in this city, county, and state, let her solemnly remember that it has been more for the purchase of lands, the payment of debts, and the erection of church edifices, than to the support of the missionary ministry appointed to labour within their walls. Something for this last object she certainly has done; but little in proportion to her vast appropriations to the former. As it is far more important to provide for the tenant than the building which he occupies, for the life of the body than for the frail garments which it bears; so would it not be much better for the good old Mother Church to make instantly some permanent provision for the maintenance of those missionary clergy who are to impart spiritual life and energy within the perishing lands and walls they thus liberally strive to secure? Will not the noble vestry of Trinity Church consent to liquidate all the arrears of the missionaries for the present year? Will they not go further still, and establish now a fund, the interest of which shall be devoted to this great and sacred object; so that in unison with all the churches of the diocese pouring forth their most liberal offerings, every missionary belonging to it shall receive not merely the paltry sum of one, two, or three hundred, but even *five hundred dollars*, so as to enable him to become, amidst the barren regions of sceptical indifference and denominational and carnal oppositions, an independent, a well sustained, a promptly paid, as well as a faithful and successful pioneer of the sanctifying truths of the everlasting Gospel?

An Orange County Missionary.

For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. VIII.—THE WEEKLY SABBATH, (*continued.*)

From the foundation of the world the weekly Sabbath has embodied the religion of mankind; because the weekly Sabbath has been a weekly antedation of our everlasting rest; and we cannot keep the Sabbath as the Almighty intended we should keep it, unless we live that day in the devout expectation of eternal life. Of consequence, the weekly Sabbath has contained a weekly remembrance of the creation of mankind, and of our probationary state, and of our moral and religious responsibility, and of the duty of acquiring a preparation for the kingdom of heaven. If, therefore, Adam and his family did fully understand the design of God in the institution of the weekly Sabbath, (and most certainly they did,) why then they must have fully understood the religion of the living God, that is, their relations to the Deity, both in this world and in that which is to come. The Sabbath is called God's own rest, because the creative agency of God had been in active operation during the six successive days, and it rested on the seventh day, and it has never been resumed. The first six days were secular days, but the seventh day was a religious day, to be spent as we shall have to spend our everlasting rest. The Sabbath, whenever it is duly hallowed by mankind, must always carry our thoughts and our desires beyond the limits of the present world, and in our religious anticipations it must always bring us before the throne of God in heaven above, and it must place us among the departed spirits of the just.

The duty and the practice of hallowing the Sabbath day have been clearly set forth in many passages of Holy Writ; but more especially in the following. In the book of Exodus we read, "Six days shalt thou labour, and do all that thou hast to do, but the seventh is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it." The prophet Isaiah has amplified the duty of hallowing the Sabbath day in the following words, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." The prophet Jeremiah enters on other particulars which are included in the duty of hallowing the Sabbath day. "Thus saith the Lord, Take heed unto yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath, as I commanded your fathers."

God Almighty multiplied the Jewish Sabbaths, so that they had many types and emblems of their eternal rest; and all that was done for the purpose of calling off their attention from this present world to that which is to come, and to multiply to them the divine assurances of a future and an everlasting rest. All their religious obligation was practically embodied in their Sabbaths, and all their Sabbaths were divine antedations of their everlasting rest. They had the weekly Sabbaths, and their Sabbatical years, and the year of Jubilee, all of which were types of a happy immortality. And while they hallowed all those Sabbaths, their minds would be deeply imbued with a feeling of piety to God, and like the patriarchs of old, they must have lived as being strangers and pilgrims on the earth. To that effect the prophets have spoken. "For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose those things that please me, and take hold of my covenant, even unto them will I give in mine house and within my walls, a place and name better than of sons and of daughters. I will give them an everlasting name that shall not be cut off." Is. lvi. 4. "Moreover, also, I gave them my Sabbaths, to be a sign between me and them that they might know that I am the Lord that sanctify them." Ezek. xx. 12. "Blessed is the man that doeth this, and the son of man that layeth hold of it, and keepeth his hand from doing evil." Is. lvi. 2. Such is the duty of hallowing the Sabbath, as it has been taught in the Old Testament; and such are the blessings which God has promised to them who devoutly hallow the Sabbath day.

That the weekly Sabbath was religiously observed in the family of Adam would plainly appear from the conduct of Cain and Abel, who brought their offerings to the Lord at the end of the days, that is, on the seventh day, which was at the end of the week. Hence, among the Jews, the Sabbath signified the week, or the weekly division of time. And since such was the practice in the family of Adam, we may safely infer that the weekly Sabbath was observed from the beginning of the world. And it is evident that in the days of Seth, who was given unto Adam in the room of Abel, whom his brother slew, the public worship of God was established among mankind. And hence we read, "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call on the name of the Lord." And from the example of Cain and Abel, which we have already quoted, we may justly infer that they called on the name of the Lord at the end of the days, that is, on the weekly Sabbath: and the words of the sacred historian would seem to imply that the public worship of God was permanently established in the family of Seth, or in other words, among the sons of God.

It is evident that Noah observed the weekly division of time, while he was in the Ark. For, after Noah had entered the ark, and the Lord had shut him in, God Himself observed the weekly division of time; for "It came to pass, that after seven days, the waters of the flood were upon the earth." And of Noah we read, "And he stayed yet *other* seven days, and again he sent forth the dove out of the ark." "And he stayed yet *other* seven days, and sent forth the dove, which returned not again." Such words must clearly imply that Noah had observed the weekly division of time all the while he was in the ark; and it is evident that every occurrence which would indicate a divine interposition, or any public act of piety to God, took place upon the Sabbath day. It was on the Sabbath day that the dove returned with the olive leaf in his mouth to indicate the blessing of redemption, and the fact of a renovated world.

The weekly division of time was observed in the family of Laban. For at the marriage of Leah, Laban said unto Jacob, "Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet other seven years." Joseph, and those persons who accompanied him in his journey into the land of Canaan at the burial of his father, mourned seven days.

Pharaoh complained that Moses made the Israelites observe the Sabbath in the land of Goshen, saying, "Wherefore do ye, Moses and Aaron, let the people rest from their works? Behold, the people of the land now are many, and ye make them rest from their burdens." Such words as the foregoing, spoken by Pharaoh, and spoken at such a time, must surely allude to the rest of the weekly Sabbath. And again we may notice, that God Himself in His plagues upon Egypt observed the weekly division of time, as He had done in all His divine interpositions in relation to Noah and the ark. "Seven days were fulfilled after God had smitten the river." The frogs and the lice abode upon the land six days, and were removed on the seventh day. Considering the brevity with which all those things have been related by Moses, and that he compiled his history of original events from oral tradition, it is matter of admiration and of wonder, that so much information may be collected from the sacred volume upon such important subjects, that the observance of the Sabbath in those early times may be so clearly traced in the records of the sacred volume.

The learned and judicious Peter Allix says, "We may also gather, if we calculate the time exactly, that the Jews in Egypt observed the Sabbath. We find from the history of their departure out of Egypt, that the same happened on a Thursday, being the fifteenth day of the month Nisaw, and the day on which they sung those hymns of deliverance was the Sabbath day, which had been set apart for that work." The same judicious writer adds, that it would plainly appear from the sixteenth chapter of Exodus, before the giving of the law, that God Himself speaks of the Sabbath day as being a religious obligation which was already known to the people of Israel. "And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the Sabbath unto the Lord. Six days ye shall gather the manna, but on the seventh day, which is the Sabbath, in it there shall be none."

And here we may observe, that unless the Sabbath day had been observed from the beginning of the world, the Israelites could not have known which was the seventh day, for they could not have distinguished the seventh day from the other days of the week, and we do think that the fact that the Jews did keep the seventh day as the Sabbath of the Lord, would of necessity imply that the weekly Sabbath had been observed from the beginning of the world; since no man could rationally account for the observance of the seventh day by the Jews without admitting that the seventh day had been observed from the beginning of the world.

It is unnecessary to pursue that subject any farther; as after the giving of the law, the Sabbath day was observed among the people of Israel by a national ordinance. And from the foregoing evidence we may clearly perceive that the weekly Sabbath was the first religious ordinance which God Almighty instituted, after he had given existence to the human race; and that the weekly Sabbath has been celebrated by the worshippers of God from the beginning of the world to the present day.

J.

REFUTATION OF SLANDERS.

To the Editor of the Churchman:

Sir:—May I request of you the favour to give the enclosed communication a place in the next *Churchman*, it having been rejected by the Editor of the *Banner*? I am fully aware that Mr. Markoe has occupied much more of the time and attention of the public than so unimportant and unobtrusive an individual can merit; but every man has his rights; and if time and space have been given for slanderous falsehoods, Mr. Markoe's friends have a right to claim the same time and space for his vindication. This the Editor of the *Banner* has refused. He has lost no opportunity of "casting a stone" at Mr. Markoe, yet we might have hoped that *he* who had availed himself of the right which every man in this country possesses of relinquishing the Communion in which he was born and educated, and adopting another, would have accorded the same privilege to a Christian brother, and would even have admitted that he might have done so conscientiously—that, like St. Paul, when he was the chiefest of sinners, "he verily thought he was doing God service." St. Paul was pardoned, and so we may hope will Mr. Markoe, not by his fellow worms, but by *Him* who knoweth the secrets of all hearts.

A. Z.

To the Editor of the Banner of the Cross:

Rev. Sir:—Presuming from your position as a Christian Minister and a Christian gentleman, that you do not wish to give currency, through your paper, to aught but *truth*, and are ready to do justice to an injured man, even though he have the misfortune to be a Romanist, you will not refuse to publish the following reply to a tissue of slanderous falsehood, relating to Mr. Markoe, which appeared in your paper of the 7th October over the signature of "Philodicaios." If this writer be honest, and has himself been deceived, he will "rejoice in the *truth*;" if he be the inventor of the falsehoods, let the disgrace rest where it is due.

Before commencing my reply to "Philodicaios," I must be permitted to make some observations (having a close connection with the subject) on a statement made by the Rev. Mr. Adams, Professor at Nashotah. In his anxiety to vindicate the institution from the false accusation of her enemies, that "her teachings encouraged Roman tendencies," he says, "Mr. Markoe left the institution in consequence of a rubrical dispute with the Rev. Mr. Breck," leaving his readers to infer, that he and Mr. B. were placed in an antagonistic position. The *truth* is, that the institution being unable to give Mr. M. sleeping accommodation, he lodged in an unfinished building, belonging to Mr. Samuel Breck, where the flooring was not laid, and which was otherwise scarcely protected from the weather; this exposure, late in the autumn, produced such severe and repeated attacks of illness, that his physician warned him, if he intended to save his life, he must immediately remove to a more genial situation; this, and this only, determined him to enter the Theological Seminary at New York. What Mr. Breck's estimate of him was, may be learned from the fact, that twelve months before Mr. Markoe completed his studies, Mr. Breck wrote to him, saying that the charge of St. Sylvanus' parish and the superintendence of Nashotah involved duties too laborious to be performed by one person, and asking him, in case he should be elected by the Vestry, whether he would take charge of the parish, so soon as he should enter Holy Orders; adding that if Mr. M. consented to do so, he, Mr. Breck, would continue to perform the onerous duties, until Mr. M. would be ready to relieve him. It was also expressly understood between him and Mr. B. that his charge would be confined solely to the parish of St. Sylvanus—he would not have accepted it upon any other terms—and it is expressly so stated by Mr. Adams, in his communication, and yet he afterwards, with strange inconsistency, asserts, that "after Mr. Breck had resigned the Presidency, he, Mr. Adams, at once informed Mr. Markoe, that the services of his church must be separated from those of the mission," when no such union had ever been contemplated. Mr. Adams is careful not to say what were the peculiarities in Mr. M.'s services to which he objected; the *truth* is, his services were strictly *rubrical*—his "*operatic* music," about which there has been so much nonsense, consisted of the simple, time-honoured Gregorian chants, which a child six years old, or a poor person who had never learned a note of music, could join in singing to the praise of God. His sermons Mr. Adams pronounced "to be the best he had ever heard from a deacon." I believe the teachings of Nashotah to be as far from Romanism, as light from darkness; but I may retort upon Mr. Adams his own words; is it "honest, is it Christian," to vindicate the institution by misrepresenting and vilifying an individual? After Mr. Breck left the institution, and was succeeded by Mr. Cole, Mr. Markoe, for good reasons, not necessary to be explained here, seldom or never visited it, and certainly never asked assistance in his clerical duties from either Mr. Cole or Mr. Adams. He never, however, manifested, or felt towards it any enmity; of Mr. Adams' learning and ability he always spoke in the highest terms; and while a student, was personally attached to him, in spite of Mr. Adams' misfortune of a violent and uncontrolled temper. Many of the students, glad to have a pleasant family at an easy distance, visited frequently at Mr. Markoe's house; and this brings me to the accusations of "Philodicaios," which are briefly these, viz., "that Mr. Markoe was five years ago as much a Romanist as he is now," that "he came on from the East, openly to take charge of St. Sylvanus' parish, secretly to assume the spiritual charge of the students at Nashotah;" that "he, with two Roman priests, formed a conspiracy, their object being to change Nashotah from a Church seminary to a Romish one;" that, "for this purpose, he had attempted to buy the Nashotah property; that he exerted himself in various ways to obtain an influence over the students, and so far succeeded, as to induce two of the younger ones to leave the institution, and place themselves under his charge, and finally, that he had tried to ruin Nashotah both at home and abroad." Part of these accusations I have already disposed of. The first act of the terrible "conspiracy," viz., the prophecy that "Nashotah would become a Romish seminary," having been made before Mr. Markoe even saw the institution, will perhaps exonerate him from this charge. What can have given rise to the story, of his having attempted to *buy* Nashotah, I am entirely unable to imagine, but to those who know his situation and means it will appear too great an absurdity to require an answer. It would have been well had "Philodicaios" given some proof of Mr. Markoe's alleged *enmity* to Nashotah. The facts showing his feelings on this subject, which are within my knowledge, are these: upon one of his visits to Philadelphia, he made so forcible a representation of the merits and wants of the institution, as induced his family and friends to get up a subscription of $600 a year towards its support, to be continued for five years; which sum was regularly collected and transmitted to Mr. Breck, by a near relative of Mr. Markoe's for five successive years; at the end of that time, an earnest endeavour was made to obtain a renewal of it, but newer and nearer objects of interest having arisen, the attempt was not successful. For this and other benefits obtained for the institution through Mr. Markoe's influence, the Bishop was pleased to express his thanks at a meeting of the Convention of his diocese. So much for Mr. Markoe's *enmity*.

One of the two students mentioned by "Philodicaios," Mr. F., from his amiable and cheerful disposition and gentlemanly deportment, had been a very acceptable visitor in Mr. Markoe's family, and their sympathy was increased by the fact that he was a native of St. Croix, where Mr. M.'s father held property, and had many relatives with whom Mr. F. had been well acquainted. This gentleman having been delicately reared, in a hot climate and a slave country, was particularly unfitted to endure the hardships, privations, and manual labour, required from the Nashotah students; and perhaps, for this reason, became an object of dislike to Mr. Adams; and in the absence of Mr. Breck, he, with the other student alluded to, were for some trifling neglect, either dismissed by Mr. Adams, or treated so unjustly, at least in their own opinion, as left them no alternative but to withdraw themselves. They were without money, home, or friends; under these circumstances, Mr. Markoe invited them to stay at his house, until they could form some plan for their future proceedings; one of them, by Mr. M.'s advice and assistance, was soon received in a Protestant Seminary in New York; Mr. F. continued an inmate of Mr. M.'s family for two years, (within the time, be it remembered, when Mr. M., according to Philo, "was as much a Romanist as he is now,") during which time he must have been under the daily influence of Mr. Markoe's alleged Jesuitical and Romish principles; he continues to the present moment much attached to Mr. M.; but is, nevertheless, a sound Protestant Churchman, though a layman, and has been for some time engaged in a mercantile business at St. Paul's, Minnesota; this is the *truth*, and the whole truth, from which Philo's vile slander has been concocted. This act of Mr. Markoe's gave great offence to Mr. Adams, who for a long time after seldom missed an opportunity of manifesting his enmity, even to the amount of personal insult. Philo charitably hopes, "Mr. Markoe will try to be a good man;" I believe him to be at the present moment a much better man than Philo; I am, at least, sure, that he would consider the promulgation of such slander as Philo's, a disgrace to his own Christian profession, whether Protestant or Roman.

A. Z.

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free*; *those which have Daily Service, but are not Free*; and *those which are Free, but have not the Daily Service.*

NEW YORK.

FREE CHURCHES, WITH DAILY SERVICE.

Church of the Holy Communion,	New York.
" " Holy Innocents,	do.
" " Nativity,	do.
St. Mary's Church,	Brooklyn.
St. Paul's, "	do.
Church of the Holy Cross,	Troy.

DAILY SERVICE—NOT FREE.

Trinity Church,	New York.
Trinity Chapel,	do.
St. Luke's Church,	do.
Annunciation,	do.
Transfiguration,	do.
St. Luke's,	Brooklyn.

FREE, WITHOUT DAILY SERVICE.

Epiphany,	New York.
St. John Evangelist,	do.
Holy Evangelists,	do.
Holy Martyrs,	do.
Good Shepherd,	do.
Holy Comforter, (seamen)	do.
St. Ann's, (for deaf mutes)	do.
St. Michael's,	Brooklyn.
Good Angels,	do.
St. Paul's,	E. Brooklyn.
Grace,	Williamsburgh.
St. James the Less,	Scarsdale.
St. Simon's,	Stapleton, S. I.
Christ Church,	Coxsackie.
Grace,	Albany.

WESTERN NEW YORK.

FREE, WITHOUT DAILY SERVICE.

Calvary,	Utica.
St. Andrew's,	New Berlin.
St. James,	Pulaski.

NEW JERSEY.

FREE CHURCHES, WITH DAILY SERVICE.

Christ Church,	Newark.
St. Paul's,	do.
House of Prayer,	do.
St. Barnabas,	do.
Christ Church,	Elizabeth.
St. Barnabas,	Roseville.
St. Stephen's,	Millburn.
St. Paul's,	Trenton.
Trinity Chapel,	Jersey City.

DAILY SERVICE—NOT FREE.

St. Mary's,	Burlington.
College Chapel,	do.
Chapel of St. Mary's Hall,	do.
Grace Church,	Newark.
St. Matthew,	do.
St. Matthew,	Port Colden.

FREE, WITHOUT DAILY SERVICE.

Grace Church,	Van Vorst.

PENNSYLVANIA.

FREE CHURCHES, WITH DAILY SERVICE.

St. James the Less,	Philadelphia.

DAILY SERVICE—NOT FREE.

Calvary, (Bishop White Chapel)	Philadelphia.
St. Peter's,	do.
St. Mark's,	do.

FREE, WITHOUT DAILY SERVICE.

St. John's,	Lancaster.

MASSACHUSETTS.

FREE CHURCHES, WITH DAILY SERVICE.

Church of the Advent,	Boston.
St. Stephen's,	do.

DAILY SERVICE—NOT FREE.

St. Mary's, (for sailors)	Boston.
Seaman's Chapel,	do.

CONNECTICUT.

FREE, WITHOUT DAILY SERVICE.

Christ Church,	New Haven.
St. James,	Winsted.

OHIO.

FREE, WITHOUT DAILY SERVICE.

St. Peter's,	Ashtabula.

KENTUCKY.

FREE, WITHOUT DAILY SERVICE.

Ascension,	Frankfort.

TENNESSEE.

DAILY SERVICE—NOT FREE.

Christ Church,	Nashville.

FREE, WITHOUT DAILY SERVICE.

Holy Trinity,	Nashville.
St. John,	Knoxville.
*———	London.

WISCONSIN.

FREE, WITHOUT DAILY SERVICE.

Trinity,	Jamesville.
St. Matthias,	Waukesha.
Intercession,	St. Stephen's Point.
Zion,	Oconomowoc.
Grace,	Okelona.
Holy Communion,	Bloomfield.

SOUTH CAROLINA.

FREE CHURCHES, WITH DAILY SERVICE.

St. Stephen's,	Charleston.

FREE, WITHOUT DAILY SERVICE.

St. John's,	Charleston.
Calvary,	do.

FLORIDA.

FREE, WITHOUT DAILY SERVICE.

St. Paul's,	Key West.

TEXAS.

FREE, WITHOUT DAILY SERVICE.

*———	San Augustine.

Calvinism at Geneva.—No one can say what the National Church of Geneva is at the present moment. It has no creed, no standard of appeal, no test of orthodoxy similar to our Thirty-nine Articles. It puts no questions to its ministers as to the soundness or unsoundness of their faith; and, by consequence, it is a church destitute of even the profession of Christianity. This total want of all spiritual discipline, this culpable indifference to everything which in all ages has been considered necessary to salvation, has caused a very large secession from the Established Church; and, what is more to be regretted, there are among its ranks some of the most pious, learned, and influential ministers of Geneva. . . . The National Church is composed of all who accept its constitution. Its administration is intrusted to a Consistory of twenty-five lay and six ecclesiastical members. They are elected by all the Protestants of the Canton possessed of ecclesiastical rights. Pastors are appointed by the Protestant citizens of the parish, and confirmed by the Consistory. The Consistory decides in all cases of doctrine and discipline. It may submit pastors to censure, suspension, and deprivation. . . . The worst part of it is, that the parish ministers of Geneva do not confine their labours to the parish to which they are elected, but are obliged to preach alternately for a month in each of the other churches. It does indeed seem strange, that if in any particular parish they choose to elect a Socinian, the inhabitants of the next parish, who may eschew that form of doctrine, should nevertheless be compelled to have such a teacher, probably for a fourth part of the year.—*Switzerland: By the Rev. W. G. Heathman.*

Nothing can be lost that is done for God, or given to God.

* Name not known.

For The Churchman.

OCTOBER.

BY ANNIE CHAMBERS BRADFORD.

Fairer far
Than the divinest dream of him who drew
The stately Eos, guiding up the blue
Her gemmed and golden car,

From out the tent of Night
Cometh the radiant morning, brushing back
The clouds like blossoms from her rosy track,
With diamond dews bedight.

The priestly mocking-bird
Waketh the grosbeak with his early hymn,
And down the slopes, and through the forests dim,
Sweet, holy sounds are heard.

Proud, regal purple bells
Swing from the fox-glove's plume, and daisies white,
And silvery fairy's-fringe,* are gleaming bright
O'er all the grassy swells.

Pomegranates, golden brown,
Drop delicate nectar through each rifted rind,
And ghostly witches'-feather† on the wind,
Comes slowly riding down.

The gray cicada sings
Drowsily 'mid th' acacia's feathery leaves,
While round her web, the caterpillar weaves
The last white silken rings.

October silently
His pleasant work fulfils, with busy hands,
While cheering him, floats o'er the shining sands,
The murmur of the sea.

Dreaming, the long night hours,
Of white sails coming o'er the tossing deep,
She hath arisen from her strange, glad sleep,
To look for rare, bright flowers,—

Cups honied to the brim,
And fruits and brilliant grasses, and the stems
Of myrtles with their waxen diadems
To offer unto him.

"Steady, thou freshening breeze,"
Her dark eyes say, as o'er the sparkling main
She gazeth,—"Steady, till thou bring again
The ship from distant seas;

"So, ere his golden wine
The setting sun adown the valley pour,
Dear eyes with me may watch, beside the door,
The autumn day decline."

Oh birds, oh breezes, free!
Ye may not bring her, from that rocky coast,
The proud ship stranded, nor the tempest-tost
From underneath the sea!

But when she wearily
Shall pray for comfort, of that country tell
Where all the lost are crowned with asphodel,
And there is no more sea!

Texas, October 1, 1855.

FOR THE YOUNG.

VOLNEY BEKNER: A TRUE NARRATIVE.

Volney Bekner was the son of a poor Irish sailor, and was born about the year 1748. He was taught little of what ought to be known by those destined to live in a city; but as soon as he could regulate his own movements, his father taught him to struggle with the waves, or to allow himself to be borne away with them, laughing at the storms of the air and fury of the sea. You should have seen the father of Volney with his son, then about three years of age, in the water; the father supporting with one arm the little child, and the latter endeavouring to imitate the movements of his father, and to turn and return upon the water, until he would be exhausted with fatigue. Volney Bekner soon became an indefatigable swimmer, for scarcely was he five years old, when he could follow the vessel on which he had been brought up, for the distance of two leagues. Thus accustomed to make a sport of the dangers of the sea, Volney Bekner became an important personage, especially in stormy weather. None of the crew could man the yards with such rapidity: he was always the first to ascend the mast, always the most prompt in gliding amongst the rigging; and if his arms were not the strongest in executing the evolutions, his example was so encouraging that every one seemed to redouble his emulation, not to be conquered by the intrepidity of so young a child. Moreover, Volney Bekner was often able to render great services by himself alone. Sometimes but a slight effort is required to free a rope which interferes with the working of the sails: he sprang with greater rapidity than a man could have done; he made his way through places where it would have been impossible for a man to have passed; and, quick in seizing the word of command, and skilful in executing it, with a turn of the hand Volney had repaired the mischief. Submissive to all the privations of his adventurous calling, accustomed to look dangers in the face without emotion, the young sailor, who was a moral of obedience and courage, early understood that to be worthy of attaining a rank—that is to say, to have the right of commanding in his turn—it was not sufficient that he should inspire those under his command with respect, and show himself the bravest among them; he must also be best informed, in order to deserve their confidence. His father could only teach him to be a brave man; and on this point the education of Volney Bekner was perfect. His captain undertook to make him a well-informed man, and by the age of twelve he had attained the rank of head of the pilot-apprentices. He had double rations and double pay. "If," said the commander of the vessel, "this little fellow continues to conduct himself with the same bravery and prudence, he will, I am sure, attain a position far above mine." Then turning towards Volney Bekner, he added, "Is it not true, my lad, that you love glory?"—"Yes, captain," respectfully replied the child.—"And do you know what glory is?" added the captain.—"It is," replied the child, "faithfully to serve one's country, and honourably to fulfil the duties of one's station."

During a voyage from Port-au-Prince to France, it happened that the daughter of a rich American, who was on board with her father and governess, had made her escape from the latter, who had fallen asleep. The little girl imprudently went upon the deck; she played, she ran about; she got her feet entangled in the ropes, fell down and rose again, laughing at the accident; she faced the billows, that covered her with spray, and she laughed still louder than before. The sailors told her to take care, but the child foresaw no danger; she leaned over the deck,—the vessel heaved, the little American lost her balance, uttered a shriek, and disappeared beneath the waters. A sailor, perceiving her fall, immediately leaped into the sea, plunged, and swimming for a few fathoms, caught the imprudent child, and reappeared with her upon the surface of the waves. The sailor was the father of Volney Bekner. But, in the mean time, the wind had veered, and although but a few minutes had elapsed since the intrepid swimmer had plunged into the water to rescue the child from inevitable death, the vessel was already a considerable distance from him. Nevertheless he still swam on; a few efforts more and he would restore to the arms of a despairing father, who awaited him on the deck, the child whom he had believed lost to him forever. All at once the sailor stopped, and ceased following the direct line; he struggled with the waves to take a contrary direction, and shouted—"Help! help! a shark!" It was, indeed, one of those voracious and monstrous animals, that was coming direct towards him, and threatened to devour both deliverer and the child whom he held firmly pressed against his heart. The whole of the crew were assembled upon deck; they fired at the shark, but the monster was undismayed, and continued to pursue his double prey, which he unceasingly harrassed. The sailor increased his speed; but the shark swam still faster, and every moment gained upon his victim. All who beheld this sight were struck with horror; the despair of the American, who thus saw his child about to perish before his eyes, amounted to madness; he wanted to throw himself into the water, but the crew restrained him; he offered the whole of his fortune to any one who would kill the monster: no one dared to attempt so perilous an enterprise; but at the very moment when the unfortunate father believed himself abandoned both by God and man, young Volney Bekner was seen in the distance, gliding beneath the shark, and thrusting into his body, up to the hilt, a large and sharp sabre with which he was armed. No one had seen him plunge into the sea; and if he was now recognised, it was by the velocity of his course through the water; for Volney Bekner was so skilful in this kind of exercise, that he seemed more like a cavalier borne upon a fiery steed, than a man swimming. The shark, dreadfully wounded, ceased to pursue the sailor, but only to direct his fury against a new victim; he allowed not a moment's respite to him who had struck him. By a generous impulse, Volney Bekner, fearing lest the monster might hesitate between him and his father, directed his course away from the vessel, whilst the sailor, who still protected the little American, gained the ship. However stout a swimmer our youthful pilot might be, it was impossible for him to maintain a lengthened contest with his terrible enemy. When he perceived that his father had seized the rope thrown to him, he then thought of his own safety. Darting from right to left in oblique lines, in order to embarrass the enemy, who was close upon him, he succeeded in reaching a rope. "He is saved!" was shouted with enthusiasm from the deck. The rope was hastily drawn in, and already had it reached the height of fifteen feet above the surface of the water, when the shark, who had just disappeared, and had only dived, to take a more vigorous spring, darted in pursuit of the heroic boy, caught him by the middle of the body, and snapped it in two. Thus died in 1760, in the twelfth year of his age, a youth as remarkable for his wonderful daring as for the gentler virtues of obedience, filial devotion, and a martyr-like fortitude of spirit.—*From the French of Michael Masson.*

* A peculiar prairie flower. † A kind of silk-weed.

Our Protestant Priesthood.

The question, Whether the Book of Common Prayer is right or wrong in retaining the title of Priest? is very important, and one upon which other changes depend. I propose to deal with the question as fairly as I can; on the one hand wishing to eschew all notion of undue priestly authority, and on the other hand being quite as earnest to retain that due notion of a priesthood to which I am quite willing to admit that the Church of England stands committed. And, in dealing fairly with the question, I feel bound not to avail myself of the apology which is sometimes made for the Church of England; namely, that the term *Priest* is, in fact, only a corruption of the Scriptural name *Presbyter*; the fact may possibly be true, and I shall not deem the point worth arguing whether it be so or no, because it is things and not names with which we ought to deal, and if the word Priest were altered into the word Presbyter, in every instance in which it occurs in the Prayer Book, I suppose that little change would have been really made, as long as peculiar powers were assigned to a Presbyter as such. Hooker recognises the fact, that the name Presbyter might in all cases be used for the name Priest, but I am not sure whether the apology which he makes for the use of the latter name by the Church of England would be deemed satisfactory by the majority of those who object to it. However, we will listen with respect, as we are bound to do, to Hooker's words.

"Touching the ministry of the Gospel of Jesus Christ, the whole body of the Church being divided into laity and clergy, the clergy are either presbyters or deacons. I rather term the one sort Presbyters than Priests, because, in a matter of so small moment, I would not willingly offend their ears to whom the name of Priesthood is odious, though without cause. For as things are distinguished one from another by those true essential forms which, being really and actually in them, do not only give them the very last and highest degree of their natural perfection, but are also the knot, foundation, and root whereupon all other inferior perfections depend, so if they that first do impose names did always understand exactly the nature of that which they nominate, it may be that then, by hearing the terms of vulgar speech, we should still be taught what the things themselves most properly are. But because words have so many artificers by whom they are made, and the things whereunto we apply them are fraught with so many varieties, it is not always apparent what the first inventors respected, much less what every man's inward conceit is which useth their words. For anything myself can discern herein, I suppose that they which have bent their study to search more diligently such matters do, for the most part, find that names advisedly given had either regard unto that which is naturally most proper, or if, perhaps, to some other specialty, to that which is sensibly most evident in the thing signified; and concerning popular use of words, that which the wisdom of their inventors did intend thereby is not commonly thought of, but by the name the thing altogether is conceived in gross, as may appear, in that if you ask of the common sort what any certain word, for example, what a priest doth signify, their manner is not to answer: A priest is a clergyman which offereth sacrifice to God, but they show some particular person whom they call by that name. And if we list to descend to grammar, we are told by masters in those schools that the word *Priest* hath his right place 'in him whose mere function or charge is the service of God.'* Howbeit, because the most eminent part, both of heathenish and Jewish service did consist in sacrifice, when learned men delare what the word *priest* doth *properly* signify, *according to the mind of the first imposer* of that name, their ordinary scholies do well expound it to imply sacrifice.

"Seeing, then, that sacrifice is now no part of the Church ministry, how should the name of priesthood be thereunto rightly applied? Surely, even as St. Paul applieth the name of flesh unto that very substance of fishes which hath a proportionable correspondence to flesh, although it be in nature another thing. Whereupon, when philosophers will speak warily, they make a difference between flesh in one sort of living creatures and that other substance in the rest which hath but a kind of analogy to flesh. The Apostle, contrariwise, having matter of greater importance whereof to speak, nameth indifferently both flesh. The fathers of the Church of Christ, with like security of speech, call usually the ministry of the Gospel *priesthood* in regard of that which the Gospel hath *proportionable* to ancient sacrifices; namely, the Communion of the blessed Body and Blood of Christ, although it have properly now no sacrifice."†

Now the burden of these remarks seems to be this, that the name of Priest implies the office of ministering to God in holy things, and that, as such, it is manifestly applicable to Christian ministers who are set apart for that purpose; and that, if it be objected that the name of Priest implies the offering of sacrifice, then it may be answered, that one principal service of the Christian clergy is to minister in that office which, in the Christian Church, takes the place of sacrifice; namely, in the Sacrament of the Lord's Supper, and that, as ministers in this ordinance, they may very properly, by analogy, be called Priests. And, indeed, forasmuch as throughout all Christian antiquity the Holy Communion was called a sacrifice, it is not wonderful that, with reference to that ordinance, the ministers should be called Priests;‡ but I cannot myself help feeling that, though all this is perfectly true, yet something more is wanting, in order to give to the name of Priest, as applied to the ministers of the Church, its full meaning—and, indeed, to justify its use; and I should feel hesitation in pressing upon others a name to which they object, if it were merely a name, and if the best that could be said of it were, that it was harmless and might be explained to mean nothing. But it seems to me, that those who object most strongly to the name do frequently themselves bear the strongest testimony to the need of the thing which the name expresses, and that, by retaining the name, the Church acts the part of a kind parent, who resists the waywardness of her children, and will not allow them in ignorance to destroy that of which, if taken away, they would themselves be the first to deplore the want.

I apprehend, then, that a Priest is a person anointed by God, as was Aaron, to reveal His will to His people, and to lead the people to Him. As God's Priest, he is the people's minister, or the people's servant; if he forgets this part of his office, and imagines that, as Priest, he possesses any extraordinary privileges or extraordinary sanctity, he abuses his Priesthood; but, at the same time, he must not forget that, though emphatically a minister or servant, and though it is his most blessed privilege to be so, yet he is something more—as deputed by the people to lead their prayers, and preside over their worship, and be, as it were, their spokesman in God's presence, he is the *people's minister*; as deputed, not by man, nor by the will of men, but by the will of God—to speak to the people in His name, he is *God's Priest!*—*Rev. Harvey Goodwin.*

* ἐπὶ τοῦ ψιλῶς προεστῶτος τῆς θεραπείας τοῦ Θεοῦ.
† Eccl Pol, bk. v chap. lxxviii. § 2.
‡ See Bingham's *Antiq.*, bk. vi. chap. xiv. § 14, 15. See also Hickes' Treatise on the Christian Priesthood.

For The Churchman.

DEATH.

A FRAGMENT.

St. Matthew xxv. 31-46.

And fear'st thou, aged man, to die? Comes death
To thee a tyrant dread, to bind thy soul
(E'en fetter'd now) in stronger chains—his prey—
A victim to eternal death? Or yet,
Reclining on thy couch, in patient hope,
Await'st a conquered slave's approach? Ah, comes
He thus? No chain his hand doth hold;
No vigour nerves his arm. Powerless all
That arm to injure, or that frown to hurt.
Vanquish'd the foe, a minister he stands,
To do the conqueror's bidding: unbinds
The chain that links thy soul to earth, and bids
The immortal fly. . . .

Death, how terrible art thou! Nature,
Alone, recoils at thy approach, and quails
Before the terror of thine eye; for thou
Art terror's king! And ere thy sceptre fell,
Did'st reign supreme, o'er that dark realm, where lay
Thy captives bound, in cold embrace, beneath
Thy magic skill: where gloom and silence sat,
The keepers of thy prison dark, and slaves
Obedient to thy will.

Oh, aged man,
How comes the summons of this hour to thee?
What saith thy calendar? Are works of faith
Recorded there? Not what *believest* thou—
"Devils believe and tremble"—but thy *life*,
What saith it? Do orphans' sighs and widows'
Tears plead now in thy behalf? The naked
Didst thou clothe—the hungry feed—the pris'ner
And the sick relieve, for Jesus' sake? Then
Did'st thou it to *Him*. Hast proved thy faith
In works of love? And both thy faith and love
Hast sought by love's *obedience* thus to prove?
"Well done, then, good and faith'ul servant" thou:
For thee, behold bright angels waiting stand;
And o'er thy human frailty will throw
A mantle white. In Christ's own Blood 'twas purged:
And on the Cross that Blood for all was spilt—
By cov'nant seal'd to thee, in waters blest.
Then enter thou with joy thy resting place,
Where sweet departed ones in peace repose,
Till Jesus comes, and trumpet sound shall wake
The sleeping dust, to beauty then restored—
A living image of the LIVING GOD.

How, aged man, stands thy account? Do scenes
Of glory flit before thine eyes, like rays
Of coming light before the rising day?
Or darken'd is the vision now, by shades
Of deep'ning gloom, as comes the moment near
When thou must sink in Death's embrace? If dark—
Oh how great that darkness is! Light will come
Once more—but night—eternal night—succeed.

W. PHILA.

Moralizing on the War.

Let me now write gravely and calmly as is becoming. Imagine your contributor sitting on a grand evening on a rude stone bench in a ruined, and the highest, turret of the castle facing the sea—the evening wind sighing around me, the blue ocean undulating gently far beneath, the sun setting magnificently—a newspaper lies at my feet, with a stone on it to prevent its being hurried away by the breeze—I, gazing on the disappearing monarch of the day, but my thoughts profoundly occupied by the tidings recently brought by that same newspaper—that at last—at last! SEBASTOTOL HAS FALLEN! Two hours of solitude passed away in meditation upon an event so immense, and having so many aspects, as well towards the past as the future; and well may any one meditate long and deeply on such an event, who feels the slightest interest in the welfare of Europe, and any degree of responsibility for public affairs. As a military feat it seems resplendent and unique among all sieges on record; but the political consequences which may ensue from it are such as no man living can venture to speak of confidently. What may we suppose would have been the view taken of it by the Duke of Wellington? But that question suggests another; had he been living, would the war have arisen? What weight would not his counsels have had with all Europe, and especially the belligerent? As far as this country is concerned, we have had to deplore a great and lamentable want: we have not had a single statesman on the scene whose sole opinion would have decisively influenced public opinion. The nearest approach is the aged and gifted Lord Lyndhurst: with his exception all others are, comparatively speaking, little men—very little men, *pace tantorum!*—men destitute of that combined fixity of purpose, strength of will, clearness of sight, and experience, which must concur in order to impress and guide public opinion in any given direction. And the want of such a master-mind of the statesman is the more felt, and the more deplorable, when so many ambitious political men are at once so clever, and only so clever; have such weight, and only so much; and when political parties are so subdivided and balanced as they are. Under these circumstances it is marvellous with what promptitude, simplicity, and decision the public opinion of the country has spoken out for itself, dictating a policy, in its great features, signally impressed with our national characteristics of good sense and straightforwardness. This power of public opinion has completely puffed out little politicians, how noisy and pretentious soever, either compelling them to follow, with what grace they might, or contemptuously discarding them as old-fashioned political lumber. Had the Great Duke been alive, he would have either prevented the war altogether, or conducted it in a manner and on a scale vastly different from that which has occasioned us so much anxiety, misery, and mortification.

It is true that had war become, in spite of his counsels and influence, both at home and with every Continental court inevitable, it would have found the Great Duke a very old man, and possibly not over easy in accommodating himself to the novel exigencies of war. Now, we may rely upon it that his prodigious military genius would have flamed forth, for however brief a period, illuminating the whole course of the campaign. Had he approved of the expedition to the Crimea, how different a measure would he have taken of the difficulties to be overcome, what prescience and providence would he have exhibited!

The man of the time who seems to have satisfied the condition of greatness is Louis Napoleon. He has exhibited a magnificent spectacle of self-reliance, sagacity, and determination. His Atlantean shoulders have supported the mighty enterprise which would have crushed, and has so nearly crushed, so many British statesmen; and with what feelings of lofty exultation is he at this moment meditating upon the new phase of that enterprise, introduced by the event which has just happened? If any dependence can be placed upon the correspondent of an American newspaper, who professes to have heard the conversation, Louis Napoleon lately expressed himself: "I acknowledge the tactics of the Crimean campaign to be my own projection, and I confess myself satisfied, mainly, with the results. The people of France and Britain want a feat of arms, and perhaps the people of America would applaud another Smolensko and Moskowa. No; France in 1813 crossed the arid steppes and deadly snows of Russia. *I will now make Russia traverse her own wilderness to meet us on her frontier.* There is not a man who enters the Crimea that has not undergone all we suffered in the retreat from Moscow. There is not a regiment that arrives at Perekop that is not decimated. Whole battalions have been engulfed. The Russian loss, according to their own estimate, rendered to the Emperor Nicholas last December, amounted to 270,000. The allied troops at that time had not one-tenth of that number. I am content to protract the struggle in the Crimea on these terms. * * * * A Russian army is not recruited with facility—men can be had, but not soldiers. The Russian peasantry require from two to three years' exercise at drill before they are fit for the ranks. We have nearly extirpated the *elite* of their forces—those which the Czar has taken many years to create. England and France, on the contrary, grow stronger as the struggle proceeds; our peasantry in a few weeks become stanch troops; and the fire of war, which burns slowly at first among our population, increases with reverses. * * * It would be folly to inflict merely a wound upon Russia, from which she would soon recover. Let us rather establish a running sore in her side, from which her strength will run out. Sebastopol is draining her system. The future will judge my tactics, but the people are too small to see far around them." What a lurid glare does the fall of Sebastopol cast on these words! And now what is to be done? Are we nearer peace—a solid, honourable, enduring peace, as the result of the stupendous and sanguinary struggle in which we have embarked? On what basis can peace now rest, but the humiliation of Russia? Events have vastly outgrown the Four Points—or rather they have disappeared under the bloody smear of war. What are we to do with the Crimea? If we do let the lion go again, we must draw his teeth, and pare his claws; we must not merely scotch, but kill the snake. What will Austria and Prussia now do? How is the former to be got out of the Principalities? What is to be done with reference to the expenses of the war, providing peace becomes the subject of speedy consideration? Will Russia now yield, and be perforce content to bear the burning brand of defeat and shame on her brow? How, indeed, can she continue the struggle? England and France have, so to speak, their finger on the carotid artery of Russia. The deeply interesting and important revelations of the interior condition of Russia, contained in two numbers of *Blackwood's Magazine*, tally with the conclusions which have been drawn for half a year by those who are carefully watching the course of events. A great crisis of Russian affairs—a national collapse—may occur much sooner than either her enemies or friends suppose. We are, indeed, on the eve of great events.

But while I have been sitting here, absorbed with these thoughts and speculations, the shades of evening have enshrouded nature in a grand obscurity, and I must creep chilly home!—*Blackwood for October.*

Training School for Candidates for the Ministry.

The want of additional clergy is the distressing want of this diocese, as it is of the Church at large in our country. My reflections on the difficulty of procuring the requisite number for the supply of our congregations, for the expansion of the Church, for missions abroad and at home, and for aggressive movements upon sin and error in the world, have led me to the conclusion of avowing and urging the need of a "TRAINING SCHOOL FOR CANDIDATES" in every diocese, as the true, permanent, and effective mode of relief.

The principle of training for school teachers, male and female, is adopted, both at home and abroad, in normal schools and training schools, some forty of which now exist in England. Why may not the same principle be applied to the preparatory steps of clerical training?

The inward call to the ministry must come from the Spirit of God to the individual. But this is not incompatible with the early, diligent, careful, anxious, and guarded culture of the mind, and its preservation from the exposures and temptations, and the counteracting influence of the world, the flesh, and the devil. It is not colleges that we need for such an object; it is not theological seminaries, as they now exist, that we need; but an institution for *earlier* control, guidance, protection, and training, to lead the opening mind to God's work, as Samuel was led—as Timothy was led; from the earliest dawn of the spiritual mind to its full development; from the embryo wish to be devoted to God in the ministry, to the consummation of it, in the actual bestowal of the authorized commission. Thousands of children have been consecrated by parental will and prayer to the ministry without reaching it. Hundreds of children have themselves panted for the holy office in vain. Ardent piety and high talent have been lost to the Church, for want of some institution to cherish these early displays for its holy ends at the needful time; and to baffle the alienating, corrupting, and overwhelming influence of the world and the flesh, which interpose to defeat the desire and intention alike of parent and child.

The tender bud of piety is exposed to the cold atmosphere and rude blasts of sin and the world, and, alas! perishes; or you place it where an impure and unsanctified heat expands it into selfishness, levity, and vice. Many a mother has committed her tender son, the child of watchfulness and prayer, solemnly devoted in her inmost soul to the service and ministry of God her Saviour, to the public school, the eminent academy, and the distinguished college, to have her holy wishes and aspirations crushed by disappointment; simply because our schools, academies, and colleges, are not exclusively arranged and adapted to the work of cherishing the seed there deposited. The associations, influences, ways, habits, tones of thought, and prevailing views, are worldly; and, instead of fostering, counteract the holy desires and ministerial views of the child. He is led *into* temptation, instead of being kept *out* of it.

What we need I think, and what wealth and liberality can best bestow upon the Church, is a "Training School for Candidates" in each diocese, where school, academical, and college education, if necessary, can be obtained by children designed by their parents or themselves for the ministry, without the exposures to which they are now subjected; a literal "school of the prophets," where "education for the ministry" is not a side, or contingent object, but the sole object of the instructions, associations, devotions, influences, and labours of the entire establishment.

Such an institution would, I think, be immediately filled by youth seeking the holy ministry, and such only should be admitted into it. Such only should be retained in it.

The full plan and details of such an institution I do not present. I merely suggest it, as, in my judgment, the mode of relief which the exigencies of the Church as to the want of ministers emphatically demands.—*From the Address of the Bishop of Western New York to Convention.*

HEBDOMADARY.

THURSDAY, November 1.—*All Saints' Day.*—The word "Saints," or holy men, is applied in Scripture to all Christians. We, in these latter days, generally use the word only of those whose faith and piety have shone as lights in the world, and for whose life and death we have great reason to bless God. For all such we hold this day a feast of thanksgiving to God. The Collect for this day alludes to the union which exists between all saints. Those now living and those already departed are all one in Christ; they form one body, though two parts; they are in communion with each other. We pray for grace that, being saints in life, we may be with saints after death. We pray that we may love Christ, and live in holiness on earth, that Christ may bless our trouble here, and, when we have been tried enough, may remove us to His blessed presence in Heaven.

SUNDAY, November 4.—*Twenty-second Sunday after Trinity.*—We pray in the Collect to day for the Church, and for ourselves, the members of the Church and household of God; that we may always be godly, prosperous, devout, and obedient; doing all to the glory of God. We pray that we may be thus "continually kept" through God's blessing and the intercession of our Lord Jesus Christ.

TUESDAY, November 6.—*St. Leonard, Con.*—St. Leonard was a young French nobleman, who was converted by Bishop Remigius. After a time he forsook the world, and devoted himself to the service of God; later on he founded a spiritual house near Limoges. His reputation has always been high, both in England and France.

Drinking Demoralizations.

. . . . We must do away with the present disgraceful system. We don't want to put a stop to a man's sober enjoyment; we don't want to interfere with his beef, his pudding, or his ale, but let him use all these in moderation, and let him go home sober. Let me draw a picture—I believe too true a picture—of many a man who first met his ruin in the compulsory drunkenness—for many a sober man is forced into intoxication by the present tyrannical system—of the harvest home. Let me follow a drunkard in one or two respects; let me take first his health. Drunkenness induces the most painful disease of the body, and is almost certain to be productive of death in some form or other. In speaking of persons who have been known after death to have died of the disease of drunkenness, I will confine my observations, first, to the small portion of them who have died under circumstances demanding investigation, and whose bodies are exposed to the inquiry of a coroner and jury. In one town, where drunkenness prevails—Preston—it was stated that, for the last 20 years, one-third of the bodies exposed were those of persons who died of drunkenness. In the western district of London, 1,500 persons annually undergo a coroner's inquest, and the enormous proportion of 900 of them are known to have met their deaths from drunkenness. This is one feature of the case; but supposing that the drunkard has escaped a painful bodily death, has he escaped all the evils which the consequences, perhaps, of a harvest home have brought upon him? Are there no other evils to which he is subject? The details which, as a legislator, I am bound to know, tell a very different story. Drunkenness is the fruitful cause and source of the dreadful and horrible calamity of insanity. (Hear, hear.) It is notorious that an enormous proportion of those subject to insanity—one-third of the persons who are victims of that afflicting malady—have brought it upon themselves by this drunkenness. I wish to rouse all whom I address to a sense of the horrible evils we on this platform seek to put down, and therefore I will tell you what our judges say on the subject. I know, as a county magistrate in the habit of attending at petty and quarter sessions, that a great proportion of crime arises from those habits of drunkenness which prevail among our rural population. Now I will read you the opinions of those who are better judges than ourselves—those before whom every crime which is found out has to undergo an ordeal. I will read you a few words uttered by each of the six judges on my list. The first, Judge Coleridge, says:—"Not a crime comes before me which is not directly or indirectly caused by drinking." The next judge is Judge Patteson, a Norfolk man, who says, addressing a grand jury, "If it were not for this drinking, you and I, gentlemen, would have nothing to do." What a story does this tell! Another judge, Baron Alderson, also a Norfolk man, and therefore well worthy of your consideration, who is constantly coming on this circuit, says,—I cannot say whether or not he was addressing a Norfolk grand jury,—"Drunkenness is the most fruitful source of crime; if it were removed, this large calendar would be a very small one." Here is another instance:—Judge Wightman, who came this circuit in the spring of last year, when I had the pleasure of making his acquaintance, says,—"I find in this, as in every other calendar, that one unfailing cause of four-fifths of the crime is the sin of drunkenness." Judge Erskine, at Salisbury, went so far as to say that 99 cases out of every 100 arose from the same crime. The last judge whose name I will mention is that of Judge Talfourd, and with whom I sat in Parliament when I had the honour of representing this county. The words of Judge Talfourd ought to make a deep impression upon all who hear them, for they were his dying words. He had scarcely uttered them when he fell a corpse on the judgment seat. With great feeling, and with great pain, he "lamented the unusual heaviness of the calendar, and the atrocity of the offences therein contained," and he went on to say, that "almost every case was to be attributed to drunkenness." In the next sentence he spoke strongly of the "duty incumbent upon the wealthier classes to endeavour, by kindness and sympathy, to wean their poorer neighbours from such sordid sensuality." In justice to the memory of Judge Talfourd, I implore you to assist the well-disposed labourer with every feeling of kindness and sympathy, and to unite to put down the drunkenness which at present prevails. (Applause.)—*Speech of the Earl of Albemarle at a recent Model Harvest Home Festival in England.*

AVARICE AND SACRILEGE.—We freely confess that Canada has not much to boast of in the way of honesty where Church property is concerned; but even our unprincipled politicians have not nearly reached the height of villainy which certain parties in the State of New York are attempting to enact, in their iniquitous efforts to get possession of the Trinity Church property in New York city. The Canadian Government has not yet become a stock company for the encouragement of lying. It does not invite one section of its people to engage in a scheme for plundering another. The Sovereign State of New York will hereafter be distinguished beyond all other States of the Union, for replenishing her exchequer by robbing her own citizens. The Empire State is about to become a black-leg by gambling in her own courts. But we forbear to enlarge upon the atrocity of the transaction before us. Upon what plea does the State of New York interfere with the property of Trinity Church which she has now held for nearly two hundred years? If Trinity Church made an improper use of her wealth—if she interfered in politics—if she attempted to curtail the liberties of any class of people, there might be some show of reason for the State to interfere. But this is not even pretended. The State has just been informed by some interested and needy speculators that there is a flaw in the title-deeds of the Church, and that if Government will only use its powerful influence, an action at law must put the State in possession of the property.

A likely thing this, when Trinity Corporation has successfully defended innumerable suits of the same character. However, a pack of gamblers and speculators find the money to fee the lawyers, and as the State *may* get something without loss to herself she consents to become a party to the transaction. We hope, for the sake of the national honour of our neighbors, that the next election may dislodge the embryo robbers now concocting their plans in Albany. One word as to the way Trinity Church uses her resources. To the city of New York she is a public benefactor, having erected large and beautiful buildings which are among the chief ornaments and attractions of that great commercial emporium. Nor are her means used solely for the benefit of her own city and parish. She has built free churches for the poor and maintains clergymen therein. She has endowed an institution for the free education of youth, Hobart College, Geneva. She rarely rejects an application for aid from a poor country congregation. Many of the young parishes in New York city, and in other parts of the State, are indebted to her liberality, not merely for pecuniary aid to erect the church, but to sustain the services afterwards. And yet, notwithstanding all this, we behold the State Government giving aid to a band of avaricious knaves to plunder an institution whose every effort is, and has been, devoted to promote true religion and sound learning. We sincerely pray that their unhallowed work may come to nought, and that God will long preserve to our sister Church in the United States so valuable an auxiliary for doing good, as the present corporation of Trinity Church.—*The Church (Canada.)*

CONFIRMATION OF SCRIPTURE.—At a recent meeting of the "British Association for the Advancement of Science," Colonel Rawlinson, the celebrated archæologist, who has devoted so much of his time to the successful development of Assyrian antiquities, made the following noticeable remarks:—"An erroneous impression, he believed, had been in circulation, to the effect that the intelligence obtained from these discoveries was adverse to the Scriptures. The reverse was the case; and he felt convinced that the more they examined and became familiar with these inscriptions, and the more extensive was their collection of documents, the more satisfied would they be of the exact accuracy of all the events recorded in the Bible."

THE CHURCHMAN.

NEW YORK, NOVEMBER 1, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

THE BANNER OF THE CROSS.—In answer to *Philo*, we never see this paper now; for we have discontinued our exchange with it. What our friend calls the Editor's attention to, therefore, must be a piece of miserable and malicious fiction. At any rate, we deem the whole affair quite beneath our notice.

Several valuable contributions are omitted for want of room. They shall appear next week.

Clericus Phil. has our best thanks.

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week. Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—We have inserted in another page a long and affecting communication in behalf of the Home Missionaries of our Church, from one of their own body, which we earnestly commend, not to the careful perusal only of our readers, but to their most prayerful consideration, and most charitable action. It discloses a state of things which, in the full extent of its painfulness, doubtless, may be new to many of them. But they will now have an opportunity of knowing what want and misery there is unhappily suffered to exist among those of whom it may be said that, in some respects at least, they are bearing the burden and heat of the day, in the great work that is to be done on this continent in Christ's vineyard, and what a call, therefore, there is upon us all—and especially of such as "live at home at ease," in all the comfort, all the luxury of their own elegant dwellings, and in the enjoyment of the many and various blessings bestowed upon them therein—to come forward promptly and liberally to the succour of their brethren. We know that with too many among us, the repetition of these things is unpalatable. We shall not be surprised to find that we are censured and reproached for bringing them forward—for admitting into our columns such a communication as that to which we refer, as being, it will be alleged, but the outpouring of a discontented spirit. But we are not to be influenced by any such timid apprehensions as these would imply. We should be ashamed of ourselves, if we allowed any fear of man to deter us from the discharge of what we regard this to be—a duty to God and His Church. They are God's ministers whose case it sets forth. It is to the interests of Christ's kingdom that the question at issue belongs. Here are holy men sent out by the Church "to seek and to save them that are lost"—to gather the lost sheep into Christ's true fold—to make desolate places in our midst to "blossom as the rose"—sent out in faith and hope,—yet not sustained with charity; notwithstanding the solemn assurance of the Apostle, that "the greatest of these is charity!"

Everything of this kind that is brought under our consideration only confirms us in the conviction, which we have so often taken occasion to express, that one great cause—if not the greatest cause of all—of that emptiness of "the treasury of God," in our Church, under which our Home Missionaries so severely suffer, is that Christ's own appointed means of replenishing it is not systematically had recourse to among us. If the cruise of oil is not to waste, neither the barrel of meal to fail, while so much is dependent upon the supplies to be afforded, it must be by the adoption of that course of procuring their replenishment which is set down for us, by precept and by example, in our Saviour's own life, as He "went about doing good." He has shown us the way in which it is to be done. "Bring thy gift to the Altar." That is the divinely instituted means of supplying the treasury of His Church. And His Holy Apostles reiterate the same principle. "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" Or, again,—"Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the Altar are partakers with the Altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." Could anything well be plainer? "*Live of the sacrifice*"—"*are partakers with the Altar*"—"*live of the Gospel.*" Can there be any doubt about what is meant by this? It is all—it must be all—a matter of *sacrifice*. Yea, it is there—at God's Holy Altar—that we must all, both clergy and people, as we solemnly say we do—"offer and present unto Thee, O Lord, ourselves, our souls, and bodies, *to be a reasonable, holy, and living sacrifice unto Thee.*" And can the clergy do this—can the people—and His treasury, in whose interest it all is, ever fail in its resources? Impossible!

But there must be the sacrifice, or assuredly there will be the failure. And how miserable, how very miserable, does not such an affair as that of All Saints' parish (noticed elsewhere) appear when viewed in such a light as this! Did we not know, that we—humble and weak, and fallible though we feel ourselves to be—that even we of the *Churchman* have *our* sacrifice to make, how could we ever endure and stand up against the revilings which even clergymen can find in their hearts to direct against us!

—A clerical friend who takes a warm concern in Free Churches, and has interested himself actively in the subject of their establishment, has kindly favoured us with some of the results of his own investigations, and added thereby very largely to the list we had already, with more imperfect information, been enabled to prepare. In our present number the lists are unavoidably apart; but we will make up for future publication a more complete list, and we shall be glad to extend it from time to time as we receive further additions. Those which we now refer to more particularly are principally, it will be seen, in Slave States, and therefore necessarily of the free character—that is, without pews and without charge for sittings, being the chapels, in fact, which the planters have, with so much credit to themselves, and so much advantage to their coloured labourers and domestics, built upon their estates, and are at the expense of maintaining. It fell from the lips of a coloured clergyman, at a meeting of a neighbouring Convocation, as reported in our columns only last week, that "he was convinced our Church was admirably suited to their case, and that her services were such as they delighted to join in." It is most important, therefore, that advantage should be taken of this circumstance; and the planters, it is satisfactory to find, are extensively doing so.

Another coloured clergyman, whose lecture on a kindred subject we report this week, made use, it seems, of these remarkable words,—"Has not Providence signalized to you, in an unmistakeable manner, by placing yourselves (who are at the very top of the social scale) in contact with those descendants of Africa (who are at the bottom of the same scale)—has He not imposed upon you the duty of civilizing and Christianizing your less fortunate brethren?" Again,—"God has admirably arranged that by the forcing of the black blood from the extremities of Africa into the expansive heart and lungs of America, it might thus be revivified into Christian and civilized life." These are important considerations, and they must weigh with the Church which is thus presented with the opportunity of being instrumental in propagating the Gospel, with all its civilizing and ennobling influences, amongst the most barbarous and degraded of the human race.

The remarks we have just quoted were part of a lecture delivered here a few evenings since, by a coloured clergyman, in behalf of the Church in Hayti. At present, it seems, there is no actual organization of the Church in that important island—a region which is evidently destined to become a great feeder to our commerce, and thereby a great contributor to our national progress. The Romanists and some of the Sects have got a footing there, and the latter are, in their way, doing good; but it is to the Reformed Catholic Church that they who really understand the case look, as best designed to accomplish completely the Christianizing of its sable citizens, who are already not unfavourably disposed to receive her ministrations. "Oh! American Christians," exclaimed this their devoted brother, who himself, though of African blood, belongs to us in the Church, "ye who will compass sea and land to go elsewhere, and make one proselyte—stop and inquire if you are not neglecting an imperative duty to your black brethren and Revolutionary compeers who lay at your doors!" God grant that his appeal may not be in vain.

—We give, under the proper head, the detailed report we promised last week of the proceedings of the Convention of Illinois. Its auspicious result, as bearing alike upon the present and the future of the Church in that important diocese, we have already communicated to our readers. There was evidently a spirit of Christian unity and peace pervaded the assemblage which it is most gratifying to think of; and its issues are full of promise for the settlement of all the unhappy disputes between the Bishop and so many of his clergy, and under the vexations of which it doubtless was that the former was provoked into a determination to resign his high charge and commission over them. We are not aware that the Bishop has yet communicated the actual abandonment of that determination; but it is impossible that he can now persist in it,—he must, indeed, have made up his mind to abandon it when he heard the resolutions which the Convention had adopted, embodying as they do the acknowledgment, that it "deplores the trials to which the Bishop and the diocese have been subjected," and "affectionately requests the Bishop to withdraw his purpose of resignation, assuring him that he may safely rely upon the support and attachment of the Church in Illinois." This is an expression of feeling that is highly creditable to the Convention, while it reflects much that is respectful and honourable towards the Bishop. Let us hope that nothing will arise to disturb the harmony that is thus, we trust, restored, or to interrupt the good understanding that is thus re-established. It is indeed "a good and joyful thing for brethren to dwell together in unity,"—and if it be so with brethren of any one phase of that relationship more than another, it is with those who are joined together in what is emphatically an Apostolic fellowship, and who are fellow-workers together in the Ministry of their One Lord.

—Some remarks we have copied into another part of this sheet, entitled "Moralizing on the War," convey an important moral, and one which even in this transatlantic region, so far away from the scene of action, may not be without its use. "Whence come wars and fightings among you?" it has been divinely asked; and we know the answer that was given to the question more than eighteen hundred years ago, and which will still hold good, even in this more advanced age of civilization and enlightenment—as it will to the end of time, human nature continuing what it is, and remaining in its great proportions still unregenerate. Had the Church of England not been in her present Erastian condition—had not her energies been crippled, and her influence impaired thereby—she might have stood forth "for the healing of the nations," and carried out the prophetic principle, "neither shall they learn war any more." But her voice was hushed by the popular influences of the day. And if amid the excitement that arose, when all that would be listened to was the satanic vociferation, "Cry havoc, and let slip the dogs of war!"—if when the national mind of England thus heaved with one great belligerent emotion, the question had been asked, "Why do the people so furiously rage together?"—would not, the answer it is to be feared, have been one, where the two great commandments on which "hang all the law and the Prophets" would not have had much regard? But there is another consideration,—and this it is which the extract we refer to especially brings out. God has so far raised up no great man—in England at least—to control that dread convulsion of war, the shock of which is shaking Europe to its centre. He did not do so in its first conception—in none of the diplomacy that led thereto, did His hand appear; as though He had said, "*Let them alone!*"—for it is for nations, as for individuals, ever a dreadful thing *to be let alone*, to have that Almighty Power standing aloof from them and leaving them to *their* own devices, and to substitute for the counsels of "His wisdom and truth, and the might of His right hand and His holy arm," what is described as "the power of public opinion!" It is a fearful reflection, and when the popular enthusiasm of England has died away, and the people are made, by dear-bought experience, "sadder and wiser men," it will be seen and felt in all its mortifying reality. "Had the Great Duke been alive," says the writer we have quoted, "he would have either prevented the war altogether, or conducted it in a manner, and on a scale, vastly different from that which has occasioned us so much anxiety, misery, and mortification." Undoubtedly he would; because he would have been an instrument in Almighty Hands for great objects of His Providence. But "the Great Duke" was called away just at the moment when this war began to brew—called away by Him who "bringeth the Princes to nothing, and maketh the Judges of the earth as vanity." It was an ominous circumstance, and the blight it left behind has been felt throughout the whole of this time of great trial. What is yet to be the issue, who can tell!

HIGH AND DRY.

We are no admirers of party names in the Church; and assuredly they have no influence over us in our editorial course. We are of no party ourselves, and are therefore not interested, or, at any rate, not involved in their appropriation. We think that their application is mischievous, as giving a form and a perpetuation to the parties which they designate, that is quite at variance with that union and fellowship which belong to, and are inseparable from the divine character of the Church, as that One Body of Christ of which we are, or ought to be, severally the members. "Know ye not," says the Apostle, "that your bodies are the members of Christ?" Or, again,—"So we, being many, are one Body in Christ, and every one members one of another." Other Apostolic injunctions accumulate the assurances of our forming "the Body of Christ, and members in particular," of our being "members of His Body," "members one of another,"—in a word, "that by one Spirit we are all baptized into one Body." To rend that one Body into parties, then, even within the pale of its own incorporation—to say nothing of the schisms so apt to result, and which rend it utterly asunder—is extremely prejudicial to its welfare and its influence; and as party names produce this effect, and consolidate, as it were, party divisions and distinctions, they are on every account to be deprecated.

Still, where these are in vogue, and they indicate principles, it is difficult to avoid, if not their adoption, at least their consideration, as bearing upon those sectional distinctions which unhappily exist among us, and which contain within them the adoption or the rejection, as the case may be, of so much that is important and influential, either for good or evil, for union or disunion, in the Church of which, all the while, we profess alike to be members. The names themselves are too generally designed to stigmatize—seldom, if ever, to honour. And if it be true—as the world's experience proves it is—that "a good name will wear out; a bad one may be turned; but a nickname lasts for ever;" names of the latter description, as appellations of opprobrium, or terms of derision, ought ever to be reprobated in the Church by all who, as bearing the name of Christ, would "depart from iniquity."

The familiar designations of High and Low, although to be deprecated on the grounds we have indicated, are yet so significant, and so distinguishing, that it is difficult, as we have said, to resist their influence. But even they might be dispensed with, were there but honesty and consistency in the distinctions which they imply. A High Churchman, as the term high, that is, strict, or dutiful, or faithful, really means, in ninety-nine cases out of a hundred, is, *bona fide*, a Churchman; he is high, because he is up to the standard, which itself is high—made so, not by men, but by Christ Himself. High morality, for instance, is sound, exact, and pure morality: a low, an unsound, an adulterated morality, would be no morality at all, or worse than none. Christianity itself, indeed, is nothing unless it be genuine, consistent, and correct. And just so it is with Churchmanship. We must be one thing or another; we must either have Church principles, or we must not have them. We are not to halt between two opinions; neither are we to profess one thing, yet be another. The distinctive principles of the Church are either true or false: if they be true, we must not only profess to hold, but we must be faithful to enforce them; while, if they be false, we had better have nothing whatever to do with any organization that involves them. Honesty and consistency are essential virtues in religion: they are indispensable requisites in any religious system—they cannot possibly be remitted in any religious profession. And if a disregard of them is the constituent of the term *Low*, as applied to professing Churchmen, it really implies that they are neither honest nor consistent, and therefore, in truth, not Churchmen at all. The very term *low* indicates something that is below the mark, and therefore unworthy in such a constitution as that of the Church; because it is low, not as implying any lowliness or humility of spirit,—too generally it is the reverse, or it would never arise at all,—but as signifying something grovelling, defective, degenerate, which are all indications of a dropping down and a falling away from the truth and integrity of that which they have professed to hold.

But whatever sympathy we may have with the *High*, as the opposite of what is thus *Low*, we have none whatever with that peculiar phase of it which is called *High and Dry*—and which has the pretension of the High, without any of its reality; and all the degeneracy of what is Low, without any of its sanctity. There is often, indeed, much to redeem the Low Church views that prevail, in the piety and devotedness that animate them. There is an unction in their maintenance and enforcement, despite their inconsistency and sophistication, which one cannot resist, and which one only regrets to see wasted upon what is so incongruous and so fallacious. But the High and Dry is simply that which is good in principle petrified in the practice. They who are designated by the term may hold right principles, in the main,—may entertain correct ideas, upon the whole,—may be well informed respecting Church doctrine, and discipline, and ritualism,—may be very learned, even, in ecclesiology, very knowing as to ecclesiastical arrangement, very orthodox as to Church music, great sticklers about correct forms, very scrupulous about imposing ceremonies. But that is all—all that entitles them to the designation of *High*; while the saplessness, the barrenness, the lifelessness of it all, extorts the appended appellative of *Dry*. To grow up "as a root out of a dry ground" has been represented by the Prophet as something miraculous and so it is as respects the culture of these *Dry* ones of the Church, let them be never so *High*. They are, in fact, the dry bones of which another Prophet speaks, when he relates how "the hand of the Lord brought him out in the Spirit of the Lord, and set him down in the midst of the valley that was full of bones—and they were very dry." The context of this is very forcible in its aptitude for our illustration. "And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest. Again He said unto me, Prophesy unto these bones and say unto them, *O ye dry bones, hear the word of the Lord.*" Yes,—hear the word of the Lord, and hearing, *do it!* "Be ye doers of the word, not hearers"—or even preachers—"*only*, deceiving your own selves." This is the Apostolic injunction, the practical disregard of which it is that is manifested in so much of the High and Dry all around us. For we may depend upon it, that it is as true now as it was when St. James wrote his General Epistle, in which he enjoined it upon the Churches, that "he, being not a forgetful hearer"—or even preacher—"but *a doer of the work*, this man shall be blessed in his deed."

This, then, is what we want. "*A doer of the work.*" We want the work done. We want the work of our churches—their parochial, their missionary work—done, and done as it ought, and as it is required to be done. We want diligence, earnestness, faithfulness, reality. We want, in a word, a shaking among the dry bones. The work of the ministry must be done in this spirit. And they especially who from their assumption of the term *High* profess to be Churchmen *par excellence*, must arouse themselves and come forth and have some life and activity in what they are called upon to do. The solemn call has been made, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." And no one can look around on any of our city parishes, or but few of our Church congregations, without acknowledging the force of that other most apposite exhortation, "And that, knowing the time, that now it is high time to awake out of sleep,"—for, "the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." This armour of light, when it is put on, must not be confined within the walls of our pew-pent churches, where it can never reach the masses of the people, and where it is exhibited to the few who do see it but once a week. Neither must it be exhibited in cold abstractions, and heartless repetitions, and lifeless influences. But it must be shed forth so as to make our religious exercises a rational service of the heart, and not a mere mockery of the lips. Attention to forms there must needs be, but there must be the Spirit also. To go through form merely for form's sake is indeed a dreadful mockery when carried on in the presence of God, under the pretence of a religious service. However "satisfactory to us," wardens and vestries may proclaim it to be, it cannot possibly be so to Him who is mocked thereby. It is another thing to make forms the vehicles for the conveyance of religious truths, the records and remembrancers of some great doctrines, or the stimulants and incentives to more intense, more heartfelt devotion, and greater earnestness of prayer—thus using them in the honour of God and our own salvation. Never mind that the use of them may acquire for us the appellative of *High*, so that by the abuse of them we do not incur the stigma of *Dry*. He who is set over a congregation in the Lord may easily satisfy himself about all this, if there is life and energy in his system. His place it is to lead the way—to incite us by his own example—to arouse us by his own animation, so as to stir up our hearts to really exercise before God, in His Holy Temple, those high aspirations and affections which we do not hesitate to utter with our lips. Let him ever, too, remind us, that high and low, rich and poor, clergy and people, one with another, all must of necessity approach the throne of grace as miserable sinners—and that we ought all to do so as trembling, penitent sinners. Oh, with such thoughts as these uppermost in our minds at church, calmly meditating on our sins, and infirmities, and unworthiness there, ere we fall down at His footstool, could there be the scenes of levity and fashion, or of mere formality and unconcern, which the clergy of too many of our churches have Sunday after Sunday before their eyes, even where their wardens and vestry may soothe them with their mesmerizing assurance, it is all "satisfactory to us!" If such thoughts prevailed—as prevail, indeed, in sober seriousness they must, if it is all to be of any use—there would be no fear of our *resting* upon the efficacy of forms and ritual observances—no idea that even the most painful attention to them would ever atone for the lack of genuine piety, and lively faith, and active benevolence. On the contrary, we should closely apply the form of godliness to our own hearts, and its influences to our own lives, so as to promote and establish therein both its spirit and its power. To do this truly we must needs be *High*; and only when we do it not can we incur the stigma of being *Dry*.

"We know very well," says a devoted pastor of our Mother Church,—"common sense tells us, that if we *rest* on externals our religion is valueless. Great and beautiful are the pomp and show of outward worship—the Temple, the Altar, the Vestments, the decorated Sanctuary, the robed Priest—yet they are not the grace of God itself, but only means and instruments of grace; they are not the seed or germinating principle of being, but only the pod or vessel in which the seed is preserved, and that germinating principle, as a means of conveying the fountain and spirit of life."* And *this* it is that we must have, or it is all in vain; while to receive it we must assuredly not be *dry*. *High* we may be—High, indeed, we must be, if to be faithful and true to our peculiar obligations as Churchmen is to make us so—but not *High and Dry*. The counteraction is fatal. Our being *High* might have led us to living fountains, and with softened hearts we might have drank in the water of life freely; but to be *Dry* is to be incapable of any such action, or any such reception—it is to paralyse the plant, and to harden the soil wherein it stands, so that however high its culture, its very life is withered away. This is the terrible issue that is now to be feared, with so much that is High and Dry in all directions around us—so much in our individual selves, so much in our congregations, so much in our parishes, to indicate "the form of godliness, and not the power thereof,"—the issue of that unreality, if not profanity, which is so offensive to God, whose Spirit, let us with fear and trembling remember, once said unto the Church in Sardis as it may to that in this land,—"I know thy works, that thou hast a name that thou livest and art dead,"—adding a fearful warning, which may God in His mercy grant that we may not despise—"Be watchful, and strengthen the things that remain and are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

PAROCHIAL DIFFICULTIES.

Some allusions of ours, a fortnight since, to the unhappy circumstances of the parish in which we write, as an illustration of an argument upon City Missions, have exposed us, we find, to some very unfair, not to say malicious aspersions, and the Wardens and Vestry of the parish, upon whom the exposure of its deplorable condition reflects so discreditably, in resentment of the truth, have had the audacity to come forward and publish what they unscrupulously call a "Statement of FACTS," in order, under the pretence of defending their rector, to whitewash their own body as the chief delinquents in the case. We received a copy of this precious production with these words written in pencil on its title-page:—"This 'Statement' pleads guilty to all the charges made in the article in the *Churchman*, by not attempting to refute the facts set forth in it." Who wrote that sentence we really do not know; but it is remarkable, that if we wanted to express most pithily yet most correctly the feeling with which we threw it down, after its careful perusal, we could not do so in more appropriate words.

Before, however, we proceed to remark more at large upon this miserable "Statement," let us summarily dispose of one very gross and audacious assumption. The Proprietor of this paper has the misfortune to be not only a parishioner of All Saints, but one of its Vestry—one of two honourable exceptions to the parochial authority under which the present most wretched state of things is sustained; and they who have put forth this "Statement," scruple not to insinuate that "the attack," as they call it, on the rector—not, of course, upon them as the rector's great dead weight—has been made at his instance. Now this, in one word, we utterly deny. We have often wondered at the extreme forbearance of the gentleman in question, as a leading parishioner, a zealous Churchman, and a member of the Vestry withal, on this very subject; and so far from having had anything to do with the article which has excited so much wrath, we believe that his earnest wish was, that being unfortunately connected with the case, its exposure in the columns of the *Churchman* should if possible be avoided. The responsibility, therefore, is the Editor's, and his only; nor is he disposed in the slightest degree to shrink from it.

Virtually pleading guilty to the main charges we brought against them, it might be enough to dismiss their plausible yet clumsy piece of sophistry with that reply. But as we do not shrink from the responsibility, neither do we retreat from the justification. Let us, therefore, calmly and carefully, review the subject.

We were discussing the topic of City Missions. It is one of the great—perhaps the greatest—practical questions with which the Church has at this moment to deal, if she is to sustain her divine character by "preaching the Gospel to the poor." We had remarked, in connection with an able exposition of the general case in the *Church Review*, that "we needed not to be told of the spiritually destitute thousands and tens of thousands closely packed in all directions around us, whom there are too often, apparently, none—in the Church at any rate—to bring under Christian ordinances, 'messengers, watchmen, stewards of the Lord,' though we profess to have, 'solemnly ordained and set apart, to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for His children that are in the midst of this naughty world, that they may be saved through Christ for ever.'" We needed not to be told of this, because we had the evil, alas! not only in our midst, but at our very doors. "We need go no farther," we observed, "than this very parish of All Saints, for a practical illustration of the pastoral resources provided—in theory at least—not being made in any fair degree available for one tithe of the spiritual necessities that abound." We were not so unreasonable, we said, as to suppose for a moment that *one* pastor could be expected to overtake the wants of such a population—the parish numbering some thirty-five thousand souls, with a large proportion of the poor—even among those who expressly belonged to him. But what was to be complained of, we proceeded to show, was that there was no earnest effort to grapple with it at all,—that the rector did not reside in his parish, but some mile or two away, and that he was very much absent from his flock, sometimes for weeks together, specially instancing the fact of his continuous absence lately for five weeks, leaving his Sunday duties at church, which were all the duties of the Sanctuary that were vouchsafed to the perishing thousands, to unknown substitutes, and even on the monthly Communion Sunday being still absent. It is painful to have to go over again this lamentable illustration of the subject we had in hand,—the subject, namely, of the spiritual destitution that prevailed,—but the Vestry, by their "Statement," have reimposed the ungracious task upon us.

Well—without going further into the miserable details of this unhappy case, let it suffice to say, that our description remains unaltered in any material degree. There is no direct denial attempted of its main features, as we had represented them,—none, namely, of non-residence; of continuous, or at any rate frequent absences altogether; and of confining the ministrations of the solitary God's House (parochially recognized, at least, as such) in so vast a population, to one day in seven. The wardens and vestrymen soften down, excuse, and try to justify what they cannot contradict,—and did they thus endeavour to sustain the rector on any right principle, we should esteem them for their attachment; but the great part of all is unimpeached, that, from whatever causes, the parish is in a deplorably neglected state, and that it is infinitely better this should be made known, rather than such a wretched state of things be any longer attempted to be bolstered up. They testify to much that is liberal, much that is amiable in the rector, and we join very sincerely and cordially in awarding all due praise for such unquestionable virtues. We are quite inclined to believe, indeed, that, with the exception of the non-residence—aggravating though it undoubtedly must much that is unfortunate in the condition of the parish—the fault is much less the fault of the rector, than of the wardens and vestry themselves. So that when, without any affectation of modesty, they come forward and declare, "We state first and generally that the ministrations of the rector HAVE BEEN SATISFACTORY TO US," we are under the unpleasant necessity of only taking it for as much as it is intrinsically worth, which is just nothing at all. Who are these "wardens and vestry" to whom ministrations are so satisfactory, which cannot possibly be satisfactory to any earnest-minded churchman, among whom we will include the rector himself? We have it on good authority that so unsatisfactory have they been to him, that some months since he wished to resign, and give place to a pastor who would consent to live among his flock, and who would be, physically and otherwise, more capable of discharging the onerous duties of such a pastoral charge. Who are they, we say, to whom it is all, deplorable though it be, so very satisfactory, and being so is not therefore to be called in question for a moment? Why, we are told that they are men who themselves never think of going to church but once a week—highly honourable and respectable gentlemen, no doubt, as far as society and the world is concerned, but not exactly so "zealously affected" in a great religious cause as to make their fiat of "*satisfactory to us*" a very conclusive argument on such a question. Satisfactory to a piece of vestrial petrifaction, no doubt it may be. But to be available for the momentous issues of the disposal of immortal souls, it must be satisfactory to something more impressible and life-like than that. "Tis a shame," as we had occasion to quote before, "when the Church itself is a *cemeterium*, wherein the living sleep above ground as the dead do beneath." But from the death-sleep of a vestry there must surely not be allowed to go forth any verdict of "satisfactory" that is binding upon a whole parish, or we shall soon have that whole parish infected, if it is not so already. It is a tremendous thing, that spiritual apathy which thence arises; for it is what an eminent divine has called "another kind of death, little regarded, indeed, little feared, little lamented, which is infinitely more terrible—the death, not of the body but of the soul—a death which does not separate the soul and body, and consign the latter to the grave, but that separates the soul from God, excludes it from all the joys of His presence, and delivers it over to everlasting misery—a tremendous death indeed!"

That we are not in error as to the spiritual, as well as temporal destitution that is found to prevail in the parish, we have the testimony, recorded over and over again, in the form of Notices and Appeals, in our columns, of the poor and self-sacrificing missionaries who do, in fact, or attempt to do, its real pastoral work among Christ's poor. Looking back to those Notices and Appeals, we have stumbled on this striking remark of a correspondent, signing himself "An Itinerant Presbyter," with reference to this very parish,—"Jesus Christ and His Apostles went about doing good to the souls and bodies of men: the two things must go together, or the Church will never reach the masses." And so it was practically discovered here in All Saints; and by this means, not the rector, wardens, and vestry, but poor, devoted, often starving missionaries of our Church, though frowned upon by the responsible parochial potentates all the while, have humbly and perseveringly sought to "reach the masses." Then we find such affecting appeals from them continually as this—"No diminution in the number of starving men, women, and children that apply daily,"—apply daily, that is, not at their parish church, or to their legitimate pastor, or to their most "satisfactory" wardens and vestry, for they have no parochial existence save on

* Bennett.

Sundays—the Church and its appliances being shut up all the work-day week—the whole thing, in short, being little more than a mere seventh-day affair. Well—by and by a *public* appeal, not a *parochial* one, has to be made, not this time in behalf of the spiritually and temporally destitute of the parish, but of those who had been doing the real pastoral work among them—doing it "in watchings, in fastings, in long-suffering"—yea, "in hunger and thirst, in weariness and painfulness"—and for whom, breaking down, as they were found to be, under the exhaustion of such a work, with its attendant privations, a public appeal, we say, was made, and scarcely, if at all, responded to!

The fact is, that with such "wardens and vestry," the whole spiritual question is a matter of cold, worldly, money calculation. Much, we believe, are they indebted to their present rector for his economical habits of management, or their case would be infinitely worse than it is—though it is surely bad enough, considering the wealth there is in the congregation of their church! We must do the rector the justice to state this. And more—we believe he has always deeply deplored their debt, and urged its liquidation in the strongest terms, making sacrifices himself to prevent, at any rate, its augmentation. At the same time, we do not think the right course has been taken to enforce the duty of sacrifice at the Altar of God upon them. Their answer to our charge, that "the parish is in a condition of the most hopeless embarrassment," is this—and we cheerfully transcribe it for the benefit of all concerned—"Justice requires it to be known, that there is not one cent of debt on the church *which was not in existence when the rector assumed the duties of his office.*" That is to say, that they have continued over head and ears in debt all this long time, making no effort to pay any of it off, and actually being mean enough to get money from Trinity Corporation to enable them to pay the interest of a mortgage of ten thousand dollars! They rebuke us for saying that the five hundred dollars they are so shabby as to beg from Trinity Church goes to make up the rector's salary; whereas, they maintain it goes to pay the interest on their debt. But where is the difference? It goes into their funds along with the rest, and from these funds the rector is paid; if Trinity Corporation did not contribute it, he could not get it. And yet there is wealth enough in the congregation, would they but be ordinarily liberal, to pay all this themselves, and far more; so as to leave the bounty of Trinity Church for those who really require and deserve it—the destitute poor of the parish and their actual pastors, the indefatigable, self-denying missionaries. They boast, moreover, these magnanimous "wardens and vestry," that the congregation has contributed, during the last sixteen years, fifteen thousand dollars—that is, a little under a thousand dollars a year—to objects exterior to the parish. Now they have, it is stated, nearly three hundred communicants; suppose we add two hundred non-communicants, who also give at the collections in church, that is five hundred; it will make the average amount of each person's contribution in the house of God just two dollars a year! Take it on their own showing, in full, as they state it, when they say, "Add the significant fact that, during the last year, the contributions of the parish, including the rector's own benefactions, have been about nineteen hundred dollars." The rector is liberal; let us set down his portion, therefore, at two hundred and fifty dollars; that will leave sixteen hundred and fifty dollars as the sum total of their church collections (for this includes, of course, the other); so that it will still average but little more than three dollars and a half a year for each person—that is, about five cents each collection, (supposing it is weekly.) and this in a congregation many of the members of which have incomes respectively of several thousands a year!

But we have done; and sick indeed we are of having dwelt so long on so miserable a subject. We cannot, after all, but feel deeply for the rector, in being connected with such a vestry, and involved in such a system; though we are well persuaded that it is far from being impossible, by energy and resolution, to get over such difficulties as exist in his church, if the ministrations at its altar were in accordance with the spirit and the letter of the requirements of the Gospel. And may we not, therefore, very aptly conclude this ungracious task of ours, with the words of one whose communication appeared in our columns almost side by side with the article which has been taken up with so much maliciousness against us—words, not of our own, but of one of the most venerable and venerated of our parochial clergy, who declares—"Our people should be taught distinctly what the Church is; that it is the Body of Christ, of which His Spirit is the animating principle; that it is only in this Church the welfare of the soul can be insured; that this Church cannot exist but in connection with a divinely appointed ministry; that grace is ordinarily communicated through the life-giving sacraments of Christ's institution, and because He really is present in them, and that without grace the soul will be lost. Suppose the members of a congregation to be fully convinced of these truths, would they refuse to supply, as far as they were able, the temporal wants of those who ministered to them in holy things? Suppose they are taught, and really believe, that the 'righteousness of Christ' in them is manifested by their 'works of faith and labours of love,' and especially by their liberal contributions to the permanent endowment and greater extension of Christ's Kingdom in our midst and in the world; and that for doing this they will be rewarded 'openly' by Him who 'seeth in secret,' would there be wanting means, if they possess them?" Surely, surely not! And can there, therefore, be a fitter conclusion of the whole matter?

SYMPATHY OF THE RIGHT SORT.

Assailed as we are being, so remorselessly, for the independent course we are pursuing in the cause of the Church, in the practical integrity of her principles, it is encouraging to receive, as we are continually doing, from some of the most estimable and exemplary of the bishops, clergy, and laity, in various parts of the United States, both expressions and evidences of their sympathy and support. We only wish we felt at liberty to publish in full the testimony lately borne to the value of our editorial labours by a high-minded bishop of a Southern diocese, (who a year ago discouraged the circulation of the *Churchman* in his diocese,) as communicated to us through a mutual friend; but probably we may yet be permitted to do so. We shall copy, however, two or three expressions of approval from letters now before us. One reverend gentleman, writing to us, says:—

"I am rejoiced to find your subscription list hereabouts has so largely increased. A paper so ably conducted, enforcing with so much ability high Christian and sound Church principles in a truly Christian spirit, ought and will succeed. The articles on our individual interests and responsibilities will, I hope, awaken some of our sleepy ones, clergy as well as laity, to the importance of a more active and more devotional spirit, and I hope to see more articles of the same stamp in your future numbers."

Another (a reverend doctor) writes:—

"I think your labours and writings in the *Churchman* show an earnest spirit, and a love and understanding of the teaching of the Church which will do good, and in the end be owned by the public."

Another gentleman (a noble-hearted and religious-minded layman) says:—

"I cannot resist the impulse that rises within me of laying before you my thoughts as I read your articles. The stand which you have taken gives me feelings of no ordinary pleasure. And when I think that in these perilous times of the Church I can look at stated times on the columns of a Church paper whose sole object and aim is the welfare of Christ's Holy Church—so different from those journals which only have the name, but differ widely from the spirit of the Church—it makes my heart rejoice. May the Great Head of the Church give you grace to maintain the stand which you have so fearlessly taken, is the sincere prayer of your humble and constant reader."

An influential layman in a neighbouring diocese thus addresses us:—

"I have read with the greatest pleasure the very considerate and discriminating articles in this week's *Churchman*.

"One of the redeeming features of the times, and an encouraging symptom of an approach to a sounder and better condition of things, is the extended circulation and the appreciation of a paper such as the *Churchman* has become in your hands."

We had occasion last week to publish a note from an old subscriber, also in a neighbouring diocese, accompanying an able contribution to our columns, which we may here repeat, for it is worth reiterating, in this selection from a vast accumulation of testimonies, which only in self-defence should we have thought of having recourse to:—

"In these days of distrust and fear, it is gratifying to find, in a public capacity, any who are fearless to stand on the Lord's side, without reference to men or party. That the present course of the *Churchman* is such, I think no one can deny. 'Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness.'"

Yesterday we received the following from an esteemed clergyman in the West—speaking in the name of himself and others:—

"We wish you good luck in the name of the Lord, and rejoice that your eyes are open somewhat to the great practical evils in the Church. The clergy need preaching to sadly, and an independent, Catholic-hearted journal has been long a desideratum. Be, however, slow to wrath, slow to speak words that may do hurt. Avoid personalities as much as possible. 'Be ye angry and sin not.' However, when one sees how much remains to be done, and how few there are to do it, one cannot but feel some righteous indignation at those who are at ease in Zion. The Lord Jesus is Head over all things to the Church, however, which is His Body. He neither slumbers nor sleeps."

While we write, a Maryland rector's letter is put into our hands, which enclosed his own year's subscription in advance, along with that of a new subscriber, and with promises, likewise, of more, and at the same time thus volunteering his generous testimony in our favour, and for our encouragement:—

"I like greatly your *independence* of every *personal* consideration, and am sure that if anything can be done to break the stupor of our rulers in the Church, and develop her true life and mission in the world, it must be by *plain-speaking*—calling things and persons by their true names. I trust you will disregard clamours and reproaches, and continue to put forth the *positive* character and high and mystical nature of the Church. It cannot be in vain. Many who in former years seemed to have some grasp of *higher* things, I hear from time to time are relapsing into a shallow and merely 'popular' theology. Perversions will continue, or Sacred Truth must be bartered away for the 'mess of pottage,' *unless* disputed questions on fundamental matters among us are, in some way, *settled*. It is folly and *treachery* to be saying *Peace!* Peace! in our present condition. *Indifference* to Divine Truth, seems to me as bad as Atheism. Wishing you all success,

"I remain very truly yours,

"——— ———, Rector, &c."

Such expressions as these of sympathy, of confidence, and support, are at the present moment most encouraging. God grant that we may never show ourselves undeserving of them! They certainly contrast remarkably with Dr. Seabury's most ungenerous anathema. But there is one consolation—they are infinitely more disinterested. And yet the doctor, we think, must admit, that the contrast only illustrates the divine affirmation, that a prophet is not without honour, save in his own country!

ANTIPATHY OF THE WRONG SORT.

The following characteristic letter has come honestly into our hands, and we do not hesitate to publish it. The object of it, it will be seen, was to bolster up the bad case we have expatiated upon elsewhere, and at the same time to make the most of the opportunity by injuring (if the writer could) the *Churchman*. Concocted, it obviously was, to grace the All Saints' Vestry's most grandiloquent pamphlet; but they have wisely thought, it would seem, that they were better without it. It is sad to see so much unfriendly feeling as it displays in such a quarter. What either the rector or the vestry of All Saints', or the writer of this letter himself, can possibly have to do with "the present position of the *Churchman*," we cannot for the life of us perceive, in any fair and reasonable point of view. We make no pretence of having "the confidence" of the clique whom he calls its "former friends,"—we don't want *their* "confidence," or their patronage in any way, upon any such terms as those on which alone we could obtain it—of subserviency to a mere party in the Church, instead of devotion to her real interests, in all the fulness and all the integrity of her principles. What can either the preparer of this piece of white-wash, or any other of the clique, have to do—what business have they to presume to have to do—with any "satisfactory arrangement" as to "the editorial management" of our paper? Surely they have quite enough on their hands, in their several parishes, if they would but attend to it, without troubling their heads about our affairs.

The writer of this most officious piece of interference with our journal rings the changes upon what he calls our "attacks." Did Dr. Seabury never "attack" anybody, we wonder, when he was the able but most unmerciful Editor of the *Churchman?* Why, we have before us some notices of his editorial attacks which present, in so far as we are amenable to any such imputation, as complete a piece of "out-heroding herod" as the annals of journalism, secular or religious, ever exhibited to a wondering world. It is from the N. Y. *Courier and Enquirer* that the following "elegant extracts" are made:—

"First as to the *Churchman*. This religious paper is well known to the Protestant Episcopalians of the United States, as one of the most arrogant and bitter organs of ultra-high-church ever published in any country. Its editor, Dr. Seabury, is the ablest controversialist in the country, unforgiving in his character, overbearing in the discussion of every subject which comes under his review, and, we may add, one who, judging from the tenor of his paper, would not hesitate to persecute, and, if possible, destroy, all who cross his path."

Again,—

"Such is the *Churchman;* and the number now before us is alike characteristic of the *smartness* and want of Christian spirit of its editor."

Again,—

"Dr. Seabury appears to be aware that it is the general opinion in this diocese, that the greatest misfortune under which our Bishop labours, is his unfortunate dependence upon and confidence in the Puseyite editor of the *Churchman*."

Again,—

"We cannot but feel for the proud Churchman who thus laments over the impudence of the secular press, and so modestly proclaims that now is the time for the remedy."

Again,—

"We, of the Press, have great cause to rejoice that this meek and humble and reverend Father in God is not yet exalted to the station to which he so ardently aspires."

Again,—

"There, reader, is a sample of the *Churchman*, a paper edited by the Rev. Dr. Seabury, a distinguished Puseyite, who does not blush to have it whispered that he is our Bishop's conscience-keeper."

Such was Dr. Seabury when he was the Editor of the *Churchman;* and now he can find in his heart to rebuke a poor layman for standing at an immeasurable distance in that, as in other respects, behind his distinguished predecessor! These testimonies to the quondam reverend Editor's powers and pungency as an assailant, sink, indeed, after all, into insignificance, in comparison with samples we could adduce from the *Churchman* itself under the talented clerical editorship to which they look back with so much pride; as, for instance, when a brother clerical editor (at Hartford, we believe, at the time) was pronounced to bellow, through his columns, *like A Cleveland (C) Oxe!* But a friend at our elbow cries us mercy. We must, therefore, desist, and keep the reader no longer from the enjoyment of Dr. Seabury's most plausible and well-contrived Epistle:—

New York, Oct. 22, 1855.

Rev. and Dear Sir:—I have read with pain the recent attack on you in the *Churchman*. Among those who know you, and who understand the present position of the *Churchman*, the assault will do you no harm; it will excite sympathy in your favour, and awaken sentiments of indignation and disgust against your assailant. I take for granted that your vestry will refute and expose the misrepresentations of the article referred to; and my object in this note is to express the hope that they will connect with the vindication an assurance that the *Churchman*, since Mr. Hudson left it, has not had the confidence of its former friends. This is understood to some extent, but not so generally as it ought to be; and if your vestry think that the publication of this note can aid in making the fact known, they are at liberty to publish it. I confess that when Mr. Hudson left the *Churchman* I indulged the hope that some permanent and satisfactory arrangement might be made for its editorial management. But this hope I have long since abandoned; nor did it need the recent attack on one of the ablest and most devoted of our clergy to convince me of its futility.

In order to divest themselves of all responsibility for such attacks, and of all suspicion of sympathy with them, it seems to me to be imperatively necessary for the old friends of the *Churchman*, not only to withdraw from it their names and patronage, but to let the fact of such withdrawal be known.

I am, rev. and dear sir,
With much respect and regard,
Your friend and brother,
Samuel Seabury.

Rev. Wm. J. Eigenbrodt, Rector of All Saints'.

THOUGHTS ON CURRENT EVENTS.

Among the occurrences which the course of the year brings round at this season is the meeting of the Woman's Rights Conventions. This fancy is one of those which have grown out of the hatred of authority that has become a part of our national character. It is not very likely to work itself out into efficient action so as to bring about the things at which it aims. But it unsettles the mind of many women, and reacts upon the evil out of which it grows, the hatred of authority. This is, we suppose, the master evil of our age and nation, and is one of which it is difficult to foresee the consequences. It meets us everywhere, in the Church, in the State, and in the family, and tends to the dissolution of all three. The notion of woman's rights is more immediately directed against family authority, but it has its bearing upon the authority of both Church and State. It formally denies the authority of the husband, which, more plainly than any other authority, except the parental, is founded on the very words of Revelation. Moreover, this being rejected, there remains no kind of family government; a state of things which renders the continuance of family union very difficult, if not impossible, and so strikes at the indissoluble character of the marriage tie.

This quality is peculiar to Christian marriage, and is really a woman's right of more importance to the sex than any of those about which this Convention talks so much. Women will not always continue young and beautiful, and when they cease to inspire "passional attraction," which for their husbands they may do even while they are still young and beautiful, a dissoluble marriage would soon be dissolved. Some women, if the dissolution took place early in life, would find a compensation for the loss of husband and children in the gratification of their own "passional attraction;" but the love must cease to act when that resource will be no longer available. There is no doubt, then, that the true interests of women, as a sex, point to the Christian marriage as the greatest of their privileges.

But the indissoluble quality of marriage is inconsistent with the ideas of independence and equal rights inculcated by these "strong-minded women." Partners, in the commercial sense of the word, get along very well while they agree; when they disagree, a sense of interest inclines them both to yield; but if they cannot, or will not yield, the only resource is to dissolve the partnership. Now we are as sensible as any one, that it is not possible for any two human beings to get along together comfortably unless both yield a good deal. It is not our notion that the husband should never yield; on the contrary, we think that in obeying the Apostolic injunction of living according to knowledge, giving over to the wife as the weaker vessel, there will be found a necessity of yielding frequently. But it is quite conceivable that one or both of the parties may be unreasonable, and neither may in his or her own case be aware of the fact. In all such cases there is a necessity for a rule to decide which is to yield, unless the parties can resort to the remedy of a dissolution of partnership. The same Apostle, in the same chapter, intimates what that rule is, when he speaks of "the holy women," "who trusted in God," "being in subjection to their own husbands; even as Sarah obeyed Abraham, calling him lord." We scarcely suppose that any of the "strong-minded women," who figure in the Woman's Rights Convention, will condescend to read the *Churchman*, but we fear that even among our readers there may be found some who have imbibed more or less of the notions of equality and independence, which are so rife among us, and have even applied them to the matrimonial relation, as they are notoriously applied to every other relation in life. Should there be any such, we would recall to their recollection that not only are the fancies of matrimonial independence and equality at variance with the very text of the Holy Scriptures, but that they are inconsistent with the very idea of a Christian marriage, of the essence of which is its indissoluble quality. Take away that quality, and marriage is only a kind of commercial partnership, and such is the character of male human nature, that it will be in great danger of being dissolved, precisely when it ought to be continued for the advantage of the wife and children. Nay, we fear that there will be more likelihood of the occurrence of difficulties tending to a dissolution, precisely because a dissolution is possible. Marriages once made dissoluble will be dissolved, and "free love," on the laws of passional attraction, is in the next degree. Nothing is more certain than that in all arrangements upon that law the females will come by the worst.

But while we are at issue with the strong-minded advocates of woman's rights upon this as upon other questions, we are by no means prepared to say that women have no grievances. We think that they have two great grievances, at both of which the present convention have hinted. One of them is legal, the other social.

The legal grievance consists in the kind of interest which a husband has in his wife's property. As the law is, her personal property, so far as it is in her possession, becomes absolutely *his* by the marriage; that which is not in her possession becomes his as soon as he can get it into his possession. Her real property remains her own, but as soon as a child is born he acquires a life estate in it which is responsible for his debts. It is not worth while to explain how these rules came to be adopted, but in the present state of society there is no doubt that a wiser and fairer rule would be, that everything which could be clearly shown to have been the property of the wife at the marriage, or to have become hers afterwards in the way of inheritance, or *quasi*-inheritance, should remain hers. But the difficulty is this: that under such a law she could have no power of changing her investments, and it would not be easy to arrange a scheme under which that could be done without involving such danger of fraud as would strike at the root of commercial credit. Moreover, there is no doubt that the commercial spirit of the age would spurn the idea of looking at the property of the wife as so much dead capital. The women themselves would have so much confidence in their husbands, and so much avidity for wealth, that they would insist on adventuring their property in their husbands' commercial speculations. They have, then, no right to complain if they find themselves in the condition of other partners, who encounter the risk of loss in the hope of gain. Still, there is no doubt that the laws relating to the property of married women are susceptible of great improvement.

The social grievance is more real, although not so capable of being redressed. There is no doubt that women are oppressed in the matter of the compensation which they receive for their labours. We are of opinion that both labouring men and labouring women in Europe and labouring women in America are oppressed in their wages, and that the oppression is brought about by taking an undue advantage of their position with relation to the laws of supply and demand. We think, and often said the same of the American clergy. Moreover, it is not our opinion that it is practically more consistent with the rules of Christian morality to take advantage of the laws of supply and demand to compel a human being to work for a compensation too small for his subsistence, than to take advantage for the same purpose of a law which secures to an individual a monopoly in the labour of another individual. Yet it may be about equally possible to prevent the abuse of both laws, and about equally possible to abolish them, without overthrowing the whole frame of society.

Still the fact remains that women do not get their fair share of the produce of their labour. But we do not see how the evil is diminished by some women becoming lawyers, or physicians, or preachers, or professors in universities. The women who have the means of engaging in those professions are not those who are oppressed. It is not true that men and women are equal; at least it is true that they are different from each other as men and women. There are occupations for which women are unfitted by the character of their bodies, which they could not undertake without unsexing themselves and ceasing to possess the qualities which we value in women. We see that women, under the pressure of necessity, do undertake such occupations, and are thus transformed into a very disagreeable sort of men. Just so there are occupations for which women are unfitted, by the character of their minds, and which, if they were to undertake, they would soon become only a disagreeable variety of men. No one could imagine any other result in the case of a lady who might figure as a successful advocate at the bar. It is equally true that there are occupations which a man cannot pursue without assuming something of the feminine character. The Creator has thought fit to constitute the two sexes differently, both in body and mind, and, we may add, in heart, in order that they may serve as the complements of each other, and not be in a state of continual and useless antagonism.

But in this, as in other cases, God has made man upright, but man has found out many inventions. Man, the male, has found out means of doing injustice to women, and women in consequence are revolting against the decrees of Heaven. A habit has grown up of regarding the sexes as antagonists, or rivals, which is far more widely exhibited than among the strong-minded women. We continually meet with traces of it in society, and it is one of the evils of the day. The great remedy is to revive the idea of authority, which is daily more and more disappearing from among us. It is time for us to learn that, although authority is liable to abuse, it is a divine institution intended to check the abuses of liberty, which is also liable to abuse. The great difficulty in both cases is the corruption of human nature, which renders it hazardous to trust either men or women with authority, and not less so to trust them with liberty. It is, like almost everything else in the moral world, a mystery which the human intellect cannot solve. It remains that we strive to remember that "the foolishness of God is wiser than men, and the weakness of God is stronger than men," and that "the wisdom of men is foolishness with God." When we have so learned these truths as to be willing to submit our private judgments to God's judgment, we shall find the benefit of the change.

Baltimore, Oct. 27, 1855. H. D. E.

NOTES AND COMMENTS.

The Pettiness of Personal Abuse.—We shall not condescend to reply to the *Church Journal's* vile personal abuse of the respected proprietor of this paper, for it is such as would disgrace the lowest secular journalist; and it is especially disgraceful in a clergyman, who ought to set a better example. It is probable, indeed, that it will be taken cognizance of in a manner more suitable to its libellous character. But we cannot help remarking, how miserable a cause that must be, which requires the support of such wretched expedients. We argued for a great, a righteous principle, and enforced it by referring to certain most deplorable parochial shortcomings in the very parish in which we write. If our contemporary has any exception to take to it, why not do it like a man and a gentleman—to say nothing of a clergyman—and not like a mere rowdy? If either our reasons or our facts are assailable, by no means let them be spared. But to leave *them* untouched, and strike off into a course of personal scurrility, directed, too, against one who has really nothing to do with it at all, but is simply the proprietor of the journal in which they appear, certainly gives no indication either of magnanimity or charity. It is mean—it is spiteful. There is a remark of Juvenal—

——*Minuti*
Semper et infirmi est animi exiguique voluptas
Ultio.

And, changing a single word, we may make a very forcible application of it in the words into which it is translated by an English poet—

Abuse we ever find
The weakest frailty of a little mind.

What Retards the Success of the Gospel?—This question is asked and pretended to be answered by one of our sectarian contemporaries. "It has been a subject of serious inquiry," he says, "why the Gospel, where it is proclaimed, has not produced more marked effects in the conversion of men. None but infidels will assign as a reason, the want of adaptation in the Gospel itself, as if it were wholly unsuited in its very structure to reform and elevate man. On the other hand, many maintain that, so admirably is it suited to the exigencies of the race, that it cannot fail to produce its appropriate effect when properly presented, and the chief cause of failure is laid to the charge of the preachers, who, either through want of tact or zeal, do not fulfil the duties of their embassy. That this is one cause is unquestionable, but that it is even the chief cause is doubtful." And so think we. Yet the writer fails to see what is a greater cause, nay, the greatest cause of all. Doubtless it is true, as he goes on to remark, that "if an angel from heaven should preach the Gospel it would prove ineffectual with those who studiously resist it, by closing their eyes and ears, and suffering their hearts to become gross in their sensual and worldly indulgences." But then he still keeps out of view what it is that conduces so powerfully to make them "studiously resist it." It is, we believe, the "divisions and offences" of Christians which are at the root of the evil, in greater influence for mischief than anything else. These divisions are at once the source and the succour of sectarianism. Though calling themselves Christians, they refuse to adhere to the teaching of the Catholic Church of Christ, but must follow their own fancies—must do what is right in their own eyes,—causing "divisions and offences contrary to the doctrine that we have received," and which we are bound to hold fast. Thence arise "hatred, variance, emulations, wrath, strife, seditions, heresies;" and these, we may depend upon it, more than anything else, retard the success of the Gospel. We all remember the reply of the heathen man to the Christian missionary: "First agree among yourselves, before you come and ask me to embrace your Christianity!" And just as it was with him, so is it with men in our midst. They refuse to adopt what they see creates so much hatred, variance, and strife among those who profess to live under its dispensation—and thus the success of the Gospel is indeed most deplorably retarded.

Congregational Singing.—The Romanists, we see, are getting quite jealous of the efforts that are making in several of the Protestant communities in our midst to promote a heartier and better system of congregational singing. One of their organs of the press, the *Catholic Herald*, alludes to the circumstance, that in one of the Protestant sectarian places of worship in this city congregational singing has been introduced. "The choir has been dismissed, and the fine organ removed so as to face the people. A gentleman stands at the side of the minister, to lead the singing of the old tunes, which are exclusively sung." Now this has evidently created uneasiness. "The old tunes," they think, are *Catholic* tunes, and neither the Presbyterians nor any other "heretics" have any business with them; and they predict "that discord and disgrace will creep into the singing of Dr. Alexander's church"—as a punishment, we suppose, for their presumption. One remark of the Romanist journal is curious. "Old King David," he says, "was as fond of music as most persons, but he would have broken his harp had a congregation of Israel uplifted its voice to any tune which he might have set, and would have been offended had one of his psalms been given to a mixed congregation to chant." The writer of this nonsense evidently knows little of the Psalms, or he could not but be aware, that "old King David" intended them to be sung by *all the people*, and that "any tune which he might have set" was for congregational use. "Let *the people* praise Thee, O God!—yea, let *all the people* praise Thee." Again—"O praise the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful." And who are thus to sing God's praises? Why, in the second verse of the 107th Psalm it is declared, "Let them give thanks *whom the Lord hath redeemed*." In another Psalm it is said, "O sing unto the Lord a new song, let *the congregation* of saints praise Him." While the Psalms are wound up by calling upon "everything that hath breath to praise the Lord," and to do so, as praise can only be rightly done, with music, even "old King David's" music—ay, the very tunes he had set expressly for the purpose, and which are to be given forth "in the sound of the trumpet," "upon the lute and harp," "in the cymbals and dances," "upon the strings and pipe," "upon the well-tuned cymbals," and "upon the loud cymbals"—so that, not the priests and the choir only, but every living soul might thereby be aroused to "praise the Lord!"

Expressive Criticism.—The *Express* indulges in some witty comments on the remarks of one of our correspondents, relative to a recent exhibition of irreverence in Trinity Chapel. Though we are quite sensible that he is very decidedly making a clumsy attempt at quizzing us, we can yet detect an under-current of sympathy for the right, which is alike creditable to our contemporary and gratifying to ourselves. It was too good an opportunity, to be neglected, for the exhumation of the "fan controversy;" and that fruitful *casus belli* is presented anew in a variety of ridiculous lights. But the *Express* probably does not stop to consider whether "fanning in church" may not have led to "flirtations in the chancel;" or, more seriously, we would ask him what is likely to be the legitimate development of every form of disregard shown for the holy places of God? Our strictures on "*Free Love*" have been more fortunate in meeting with hearty approval in the same quarter, though the *Express* has mixed up *free love* and *flirtations* after a very indiscriminate fashion. This is an accidental connection perhaps, but somewhat suggestive at the same time. Is it not very possible that there may be just the faintest shade of family resemblance between these two things—*free love and flirtations in church?*

But the *Express* has not done with us yet. He considerately sets himself out to define our position in the Church; we are "hard-shell Puseyites," it would seem. And then he quotes an abusive article from the organ of what he calls "the high and dry section of the Episcopal Church here." We are sorry to see, however, from another paragraph that a serious misapprehension has existed, in reference to a subject of some importance. Let us assure the *Express* that the right rev. the Provisional Bishop of New York has *no* newspaper organ either in this diocese or in any other.

ADVERTISEMENTS.

GEORGE M. TRACY,

IMPORTER AND MANUFACTURER OF MEN'S Furnishing Goods, 84 William street, corner of Maiden Lane, New York, is now prepared to offer a choice stock of goods, consisting in part of

Suspenders,	Linen Collars,	Rich Scarfs,
Handkerchiefs,	Travelling Shawls,	Hosiery,
Cravats,	Gloves,	Robes de Chambre,
Ties,	Under-Garments,	Umbrellas, &c.

Merchants will find it to their interest to examine this stock, before purchasing, as it will be sold for a small advance on the cost. He would call particular attention to his New Style Shirt. sep13-1y-5p

BLAKE'S PATENT FIRE-PROOF PAINT.—THE original and only article that can be sold without infringing the patent, will at all times be kept, both ground in oil and in dry powder, at No. 119 Pearl street, by the patentee. The patent has just been decided to be good and valid. In consequence of this decision, throwing the entire business into my hands I shall materially reduce the price, as I can manufacture a large quantity much cheaper proportionately than a small. All infringers will be prosecuted.

No person can purchase on the sly without being afterward exposed, as the books of all the dealers will, upon trial for an injunction, be ordered into Court, where the name of every purchaser will appear.

WM. BLAKE,
sep20-3m-5p No. 119 Pearl street, New York.

ANTHRACITE AND BITUMINOUS COAL.—WE ARE now selling the best description of Coal suitable for furnaces, ranges, stoves, &c., &c., direct from the mines, at a reduction from Winter prices. Consumers can depend on procuring a prime article, expressly for family use. Also Liverpool and the American Cannel Coal.

LOUIS J. BELLONI & SON,
Yard, 73 Wooster street. Office, Hanover Square, near Pearl st.
my3-1y5p

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York.
G. F. Peterson. [my31-1y-5p] G. S. Humphrey.

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my31-f-1y

THOMAS CARTER, GAS FITTER AND PLUMBER, No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings fitted with all kinds of Gas and Water Fixtures. Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. m22-1y5p

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my31-1y-5p

LITERATURE.

Christian Theism: The Testimony of Reason and Revelation to the Existence and Character of the Supreme Being. By Robert Anchor Thompson, M. A. New York: Harper & Brothers.

The nature and object of this work are partially indicated in its title-page; but it has a history of its own which explains it still more fully, and which we cannot do better than transcribe for our readers' information. In the words, then, of the author himself, "a gentleman of Aberdeen, who died in 1784, left, besides numerous munificent bequests to local charities, a fund to be applied every forty years to the foundation of premiums, open to public competition, for the encouragement of writings on the subject of the present treatise. He expressly requests that his name may not be mentioned in the public announcements of the competition. But it was impossible that it should remain unknown; and one of the successful treatises published in 1816 contains a notice of his life and character. He was a merchant of liberal education, enterprising, honourable, and successful, but was one of those minds of higher order, always to be found among the merchants of Britain, who do not think it the only nor the first purpose of life to amass a fortune. Deeply impressed with the truth of a future life, and with a feeling of its supreme importance, he showed, not only by posthumous benevolence, of which examples are to be found in men who have been sordid and selfish, but much more in the whole conduct of his life, that he had a clear view of the practical character of true religion, and hoped, by conformity to the great law of love to God and man, to be fitted for a better existence hereafter. Though without family of his own, he felt bound to transmit to his heirs a fortune equal to that which he had inherited. His gains in trade he devoted, in his lifetime and by his will, to charitable purposes. The estate from which the premiums and other bequests are paid, was set apart by him with this intention in 1774, ten years before his death, and when he was only forty-five years of age. During his lifetime, numbers of aged and sick poor were dependent upon his beneficence; and he left a sum of money in charge of the synod of Aberdeen for the support of bedridden and diseased persons. He also provided for the extension of vaccination (then inoculation) in Aberdeen; for the support of a chaplain for poor persons in the jail; for the comfortable maintenance of pauper lunatics, and for whatever appeared to him to be, at that time, the most urgent wants of the municipal institutions of Aberdeen. He thus proved by his piety, his integrity, and his charity, that he was actuated by the spirit of practical Christianity." Although apparently living a life of practical Christianity, this in so many respects estimable man yet stands aloof from the Church of Christ—he did not, indeed, have communion with any denomination of Christians. The reason is on record in his own words, viz., "I have not been able to join in public worship, as I could not declare a conviction of the whole of what is professed." What were his difficulties, we are not informed; but it is stated that it is evident from other passages, written at the same time, that he sincerely believed the chief Christian doctrines, and was deeply affected with a sense of their importance. He was a man, there can be no doubt, of very sensitive conscientiousness. "This is shown," we read, "by a well-authenticated tradition, that when a mercantile adventure turned out more profitable than he considered fair and just in proportion to his outlay, he frequently insisted on sharing his unexpected profits with those from whom he had purchased. When asked if he thought his correspondents would have dealt as liberally with him if his bargain had proved unfavourable, his reply was, 'With the conduct of others I have nothing to do. It is my duty to regulate my own by the rules of equity, as they appear to me.'"

Among the bequests of this philanthropic gentleman, was one of a sum of not less than sixteen hundred pounds to be applied every forty years to the foundation of two premiums,—"three-fourths thereof to be given to the person who shall write and lay before the judges, appointed as he directs, the treatise which shall be judged by them to have the most merit; the remaining fourth to the writer of the treatise which shall be judged by them next in merit to the former; the subject to be, upon the evidence

"That there is a Being all-powerful, wise, and good, by whom every thing exists; and as the power of the Deity is easily shown, in pointing out the considerations particularly, by which, notwithstanding the pains we are often subject to, we may hope and trust in the goodness of the Deity, both in this state and in the reasonable expectation of a future one; and in taking notice of the comforts arising to mankind from these considerations independent of Revelation; and farther, in considering these doctrines confirmed by the blessed Jesus as sent by God."

It appears that a codicil was added to the will, in the year of his death, which somewhat altered the form of the Thesis; it directed that it might stand as follows:

"That there is a Being, all-powerful, wise, and good, by whom every thing exists; and particularly to obviate difficulties regarding the Wisdom and Goodness of the Deity; and this, in the first place, from considerations independent of written Revelation; and, in the second place, from the Revelation of the Lord Jesus; and, from the whole, to point out the inferences most necessary for, and useful to mankind."

"I am very desirous," he adds, "to declare, that I humbly adore the Divine intentions, in the mission of the Lord Jesus, His Sufferings, and bitter Death; and which, we are taught, were a proper means, in the Divine Wisdom, for the forgiveness of sins, and conferring other benefits on mankind; humbly adopting the Divine intentions, so far as I understand them, praying to be more enlightened. I see it a great duty to be deeply impressed with the inexpressible Love of our Lord Jesus to mankind, and with a sense of the invaluable benefits they receive by Him.

"The striking attention of Providence through nature, in its mighty and minute branches, with other numerous evidences, probably give proofs of the Attributes of the Deity. Some, unhappily, do not acknowledge Revelation, and think all is doubtful. To such, considerations independent of Revelation are necessary. To bring them to the conviction of a Deity is of the utmost consequence, and a step to a belief in Revelation. The considerations on the subject may be beneficial to all."

The first competition on this foundation took place in 1814–15, when the prizes were adjudged to a treatise entitled "An Essay on the Existence of a Supreme Creator," by Dr. William Lawrence Brown, Principal of Marischal College, Aberdeen; and one entitled "Records of Creation," by the Rev. John Bird Sumner, now Archbishop of Canterbury. The second competition occurred last year. It had been advertised for several years previously. The prizes offered amounted to two thousand four hundred pounds. Two hundred and eight Treatises were sent in to the Trustees; and after a full year's examination of them, the judges decided that there were *three* which stood, by an appreciable interval, in advance of the rest, and that of these three that entitled *Christian Theism* deserved the first place, and therefore to it they adjudged the first prize. This, then, is the Treatise now before us.

The author, with reference to its composition, says,—"Though ultimately directed to meet the appointed thesis, it is, in some parts, founded on notes which had been made without this reference, and before I had heard of the expected competition. Under other circumstances, I should have thought it necessary to pay more attention to the works of several eminent writers, both British and Continental, which I have not had the opportunity of examining, as I should have wished, before I had ventured to lay before the public any thoughts of my own upon the subjects of this Essay. Even the works of Sir. William Hamilton were unknown to me till I had begun to write the treatise. It was then too late to study them completely or minutely; but I derived great assistance in some of the following chapters from the notes and dissertations in the edition of Reid. The references to the 'Discussions' of the same illustrious writer have been recently added. They ought to have been more numerous." The title of the Treatise, he states, arose in the course of the inquiry. "In the examination of atheistic systems," he observes, "it was found requisite often to use the opposite word *Theism.* In considering the Scriptural Revelation of the Divine Character, it appeared that *the Theism of Christianity* required to be distinguished from mere natural Theism. Hence the title, *Christian Theism.* The same title is assumed by a work quoted in the following pages. But it is there misapplied. A system which regards the Saviour of mankind as no more than one of many wise men, who have set forth the worship of the One True God, and the Bible as not superior, in authority, to other books, can have no right to take the name of Christian." There can be no doubt whatever of this, in any honest Christian mind; and it is a high recommendation of such a work as this, that its author has had the Christian integrity to maintain so fundamental yet often *philosophically-denied* a principle.

The work is divided into Four Books. The First is devoted to a consideration of the First Principles of Knowledge, and their Misapplication in Systems of Atheism and Pantheism; the Second, to the Direct Evidences of Natural Theism; the Third, to the Manifestation of the Divine Character in Nature; and the Fourth, to Scriptural Revelation of the Divine Character, and to the Objections of Modern Deism. The whole subject is thus fully discussed. And not only does he clearly and forcibly show that "there is a Being all powerful, wise, and good, by whom everything exists," but that it is the interest as it is the duty of his intelligent creatures to love and serve Him. This, he maintains, is the only true foundation of morals. "The lesser motives of morals," he observes, "are good, as far as they go; and they may not be destitute of influence; for God is the author of all, and everywhere, in His works, has impressed the vestiges of His holiness. But only the Christian motives are sufficient. The experience of the world has fully proved that man, without God, is nothing, and cannot secure himself from the servitude of evil." He concludes his work with these

CHRISTIAN MOTIVES.

Why ought I to be just, and upright, and charitable, and disinterested, and temperate? Why am I obliged to speak the truth?

First: because God is Eternal Right and Eternal Truth. Because Holiness belongs to His Nature. His Attributes are in perfect unity. There is no inconsistency of one Attribute with another; no opposition of motives; no contradiction between Wisdom and Goodness, between Holiness and Love.

Holiness is the Eternal and Consistent Law of His Nature, and comes forth to be the law of a perfect creation. As He is One in Himself, so, in creation, He has one great design. There proceeds no agency, no influence from the Almighty but what is always consistent with itself. There can be no such thing in the Divine Procedure as we see continually in the actions of men—a pursuit of one object to-day, and the opposite to-morrow; a disposition for this end at one time and the opposite at another. In all His operation there is unity of purpose and consistency of motive and action.

And as all which proceeds from God is in consistency with itself, so it is the effect of sin to introduce opposition and confusion. Sin broke the unity of God's works: it is enmity to God; it introduced disorder and confusion where all had been harmony, and peace, and love.

As all God's works are self-consistent, so their Almighty Author is Eternal Truth: as sin introduced disorder and confusion, so the author of sin is declared to be the "father of lies." "He was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." (St. John, viii. 44)

Why, then, am I obliged to speak the truth? First: because God is truth, and Satan is the father of lies. Because I owe my being to God, and am bound to prefer His Will to the will of Satan. Because the universe of harmony, and order, and peace, and love, is better than a universe of discord, and confusion, and strife, and hate; and I, as a creature of God's universe, am bound to do all I can to lessen the influence and shorten the pestilent dominion of sin. I am bound to be conformed to truth and holiness; because God is Eternal Truth and Holiness, and He desires me to be restored to His Image.

As a second motive: I am bound to do what is right, and to speak the truth, because Jesus Christ, the Son of God, has lived as man, and died for this very purpose, that I may be able to order myself by the Divine Law of Love to God and man. He became man, to restore the harmony of God's works, and to give new life to the soul of man. He died to make me true and just, and so to bring me back to God. I had been separated from God by sin, and could never have returned in my own strength. Sin, which broke the harmony of creation in its commencement, breaks it no less in its continuance, and I cannot dwell with God till I am made free from sin. I am bound to be truthful and upright, because God must have loved me exceedingly when I was dead in sin to give so great a sacrifice for my salvation. Because such Love deserves my best endeavours to make a grateful return.

Such motives may well be summed up in one: Because when I had become an alien from God through sin, Jesus died to bring me back from sin to God.

For a third motive: I am obliged to speak the truth, and do what is right; because truth and right conduct fulfil my destiny in God, and are the beginning of eternal happiness. Conscience bears witness, in the experience of life, that well-doing tends to the soul's well being: Scripture testifies that it tends to my everlasting well-being. It is essential to the perfection of my nature. Sin and confusion have overspread the works of God, but He intends me to be happy; for all His works are in harmony, all His creatures in happiness, while they retain the state in which He placed them. Because the consequences of sin must be fearful, if I be not delivered from it; since Jesus, the Son of God, would not have humbled Himself to be my Saviour, unless it had been for some great cause. Because it appears, from reason and Scripture, to be the very purpose of life that I may learn to do well, and I have no assurance that I shall possess this power after death Sin brought death and sorrow into the world. I am to put away sin, that I may have eternal life in Christ, and may pass from sorrow to blessedness.

I am to be truthful, and upright, and just, and chaste, and charitable, and unselfish, and guileless; I am to live by the Law of Love to God and man, because beyond the grave there is a life to come—a life which will never end, where I shall possess faculties of enjoyment as I do here; powers and capacities, as now, only far more keen and sensitive; and I shall need, there as here, the thousands of adaptations and adjustments, so essential to the well-being of body, soul, and spirit, which, there as here, I shall be unable to order for myself; which none can order for me, except the Almighty Creator, He who is Holy, and Just, and Good.

In fine: I am to be true, and just, and holy, because I am created a moral being; my highest powers are moral powers; God has placed me in the world for a moral purpose; Jesus Christ has died to deliver me from moral ruin, and to raise me to moral perfection of spirit; and God Himself is the Moral Governor, and contains within His Nature the Eternal Moral Law. He is Holy and Just and Good.

I am thus to live in this world of sin and strife, that I may do all in my power to renew the harmony of heaven upon earth. I may anticipate, what prophets indicate, the fulfilment of the prayer—"Thy Will be done in earth, as it is in heaven." But I am thus to live, though discord reign and vice predominate on earth. This little world of man's is but a speck in the illimitable heavens; whose laws, in their myriads of suns, are unbroken from age to age: the life of man but a moment in eternity: the whole universe of change but as a passing shadow to the Unchangeable and Infinite One. I am thus to live, even in a world of sin, that I may be capable of a sinless perfection, and may live in a perfect moral world, in the kingdom of Jesus Christ our Lord; where the will of God is done eternally, and His Laws evermore unbroken; where all is harmony, and holiness, and happiness, and unity, and peace, and love.

We have thus endeavoured, both by description and extract, to set before our readers the character and pretensions of this remarkable work. It is well adapted for the popular mind of this country—in its present transitional circumstances—if that mind could only be impressed with any due sense of the pre eminent importance of its subject, so as to have its thoughts in any degree drawn in that direction. Let us hope, however, that it will be extensively, if not generally, read.

Twice Married: A Story of Connecticut Life. New York: Dix & Edwards.

Already familiar to the readers of *Putnam*, this clever little story will not prove unwelcome, now that it has been published in connected form; and judging from the very general favour with which it was received on its first appearance in monthly chapters, we fancy that Messrs. Dix & Edwards will have no reason to regret the present publication.

A noteworthy fact is it, that not a shadow of the thousand and one "isms," "aims," or "missions," to which novels now-a-days have devoted themselves bodily, appears on the pages of "*Twice Married,*" and the assertion of this fact conveys a volume of commendation in itself. "My story," says the author, "pretends to be nothing more than a plain and homely sketch of rustic Yankee life and character. If the reader discovers a moral, he is entirely welcome to it. Indeed, he has a perfect and indefeasible right to call it his own; for I assure him, on my honour, that it was not put in by design."

And so it is, what it modestly pretends to be, a pleasant picture of New England Life. We have several delicious bits of landscape painting, some sharply emphasized character, with incident and plot enough to give consistency to the whole. Thus pleasantly doth spring open in the

VALLEY OF THE NIPTUCK.

The stained snow-banks remaining on the shady side of stone walls and fences, had dwindled day by day in the sun, and had finally vanished from the sight. The Niptuck had celebrated its emancipation from the stern and icy bonds of winter, by a saturnalian freshet, and then returned quietly to its accustomed channel. Where the shallow pools, left in the hollows by the retiring flood, had shrunk and dried away, the springing herbage had grown more rapidly than elsewhere; though over all the surface of the intervale meadows, the grass had spread its mantle of brilliant green, spangled with dandelions and early wild flowers. The drooping willows on the river banks had put forth, first of all the trees, their slender, silvery leaves, and strewn the ground beneath them with down as light as gossamer. The alders and osiers had hung out their tasseled catkins, and the birchen woods, first attiring their white limbs in the rusty-looking suits of ruddy swelling buds with which they are wont to be clothed in the early spring, had suddenly changed them for a more comely apparel, composed of tender, glossy green leaves, that, for ever quivering, even in the faintest breeze, reveal their delicate silver linings to the sun. In the moist lowlands, and by the brooksides, the woolly-headed polly-pods had feathered out into fragrant brakes, and the bright eyed blossoms of the cowslip shone out like stars from among its dark green leaves. The frogs, awakened from their long winter's slumber, had at first tried their voices each for himself, croaking hoarsely, and startling the lonely traveller at night, with strange, uncouth, guttural noises, and fearful mutterings; but now they had learned once more to sing in chorus, and filled the misty evening air with shrill and piercing cries, that smote upon the ear like the confused jangling of millions of sharp-toned sleigh bells. The white blossoms of the swamp-willow had given the welcome token of the aproach and advent of that host of fat and luscious shad, which annually invades the coasts and rivers of Connecticut, and leave the bones of myriads of their number upon the trenchers of the people of the land. The fattening calves were left the sole tenants of the deserted stables, while their mammas, the kine, went forth once more to revisit their summer pastures in the huckleberry swamps and on the hillsides, and their uncles, the patient oxen, with lolling tongues, toiled in the fields hard by. The hollow spaces of the empty barns resounded all the mornings with clamorous cacklings of triumphant pullets, and in snug corners of the mangers, and sly nooks and burrowings in the shrunken hay mow, the setting hens brooded upon their hoard of eggs, and winked and dozed in quiet through the period of incubation, secure from all disturbance. The governor and council and the representatives of the people of Connecticut, in general court assembled, had convened at Hartford for the purpose of devouring dragon oysters and fresh shad, and enacting laws for the public weal.

It is but a thankless task to anticipate our readers by minutely relating the features of an amusing tale. Avoiding any further allusion, then, to the past, let us see, premising however that the former had concealed himself in a pear tree for convenience of observation,

HOW THE HERO AND HEROINE BECAME ACQUAINTED.

As the two girls came running across the lane towards the garden gate, John once more prepared to descend, but in so doing he did not have the luck of Zaccheus of old; for, placing his hand upon a branch of the tree, by which to swing himself down, he happened to clasp, not only the branch itself, but also a blossom containing a wasp. The insect, feeling the fatal pressure, had time, before it was crushed to death, to dart its venomous sting; at which John, with an involuntary cry of pain, unloosened his grasp, and the slight twig by which he held with his other hand not being able to bear his weight, down he came through the cracking branches, plump upon the greensward at Lucy's feet, just as she opened the garden wicket! Lucy screamed, as well she might, for it's a somewhat startling thing for a young maiden to behold a strange man, of twelve stone weight, drop into her path from the clouds. Ellen, though sorely scared, hastened to assist her prostrate brother, as soon as ever he came to the ground, while Boatswain, who evidently jumped at once to the conclusion that John Dashleigh was some wild beast, like a panther—to his shame be it spoken—put his tail between his legs, yelped, and fled amain. The three women in the porch uttered loud exclamations of alarm, and Old Bob, frightened out of his wonted propriety, by the loud snapping and rustling of the breaking boughs and the uproar that followed, started and ran into the back yard, where, after a circuit about the well, he finally brought up against the leach hogshead and overset the chaise upon the woodpile. And all these terrors and mishaps were caused by the tiny sting of an insignificant little wasp, not half so large as the point of the finest cambric needle, just as it often happens that the slim and supple tongue of some gossiping old maid will set a neighbourhood by the ears, and create commotions, heart-burnings, and disturbances, throughout a whole village.

Our hero, unfortunately, has

A RIVAL.

He was a tall, loose jointed, broad faced youth, with straight, black hair—except where he was prematurely bald—a pair of thin, silky whiskers; large, bony, white hands, and two long, spindling legs—the cause of his great stature—terminating in large, unshapely feet. He was narrow-shouldered, hollow-chested, and stooped in his gait; but as, in consequence of the nature of his employment, his pale and pimply face was not embrowned by the sun, like the farmer's boys,' nor his hands, like theirs, hardened with toil, as he was usually dressed with comparative neatness and precision, wore a white neck-cloth, a watch and seals, a paste brooch in his shirt-bosom, and rings upon his fingers, and was accustomed to practise the suavities of his craft, he obtained and enjoyed among the ladies of Wallbury, both young and old, the reputation of being an extremely good looking young man, of a remarkably genteel figure, and most engaging address; and there was many a pretty damsel in the congregation that each Sunday assembled in the ancient meeting-house, who, in her heart, envied Lucy Manners the happy fortune that fate was supposed to have in store for her, as the chosen bride of Joab Sweeny.

Like almost every other clerk in a country store, Joab had a marvellous taste and talent for psalmody. He played the flute and bass viol with equal facility of execution—as, indeed, well he might, having abundant leisure for practice—and, moreover, sung tenor with a loud, blaring voice, and that peculiar nasal twang and intonation, by which godly, old-fashioned New Englanders are wont to be greatly edified.

But let us leave "Joab Sweeny," and gather a few autumn leaves from the Niptuck Valley.

OCTOBER.

The last great wain-load of red-top and clover had long since been hauled home from the most distant outland meadow, and with much clamour and rejoicing had been safely garnered upon the lofty summit of the fragrant mow. Where, erewhile, had waved fields of stout timothy, and golden oats and barley, now herds of cattle roamed at will, gleaning after the reapers, unchecked by gates and bars, and safe from molestation and pursuit, as trespassers, by angry men and dogs. The pipe of the quail was heard among the patches of yellow stubble that checkered the yet green hill sides. The maize stalks, bending with the weight of lusty ears, had been despoiled of their nodding plumes; and between their long rows, hosts of round, yellow pumpkins lay ripening in the sun, among the withered vines. In the orchards, beneath the trees, the fallen fruit reddened the ground. Great heaps of rosy apples were piled beside the sheds, where all day long the creaking cider-mills uttered loud complaints, while from the press hard by the rich must trickled from the pummice, with a pleasant, tinkling sound, into the brimming vats. The foliage of the woods upon the western cliffs was mottled with gaudy hues of red and yellow. Even the crowns of the hardy elms were no longer green, and each rude breath of wind shook from aloft a shower of rustling leaves. In the chilly mornings, beneath the oaks and chestnuts, the frosty sward was bestrewn with mast, where provident squirrels, mindful of the coming winter, filled their capacious cheeks, and then scampered nimbly homewards with their spoil along the tops of walls and fences. The berries of the mountain ash and asparagus, and the capsules on the rose bushes had grown to ruddy maturity. By the roadside the withered milkweeds displayed the glossy, silken contents of their bursting pods, and the hazy air was full of thistle down and floating gossamer. The frowzy pastures were bright with the yellow blossoms of the golden-rod and mullein. The measured, muffled thump of flails and the clatter of fanning-mills all day resounded through the valley. All night the pensive crickets chirped the requiem of departed summer, and petulant katydids joined in the melancholy chorus with harsh, dissonant cries. October, the month of plenty, had arrived, with its bright but dwindling days and hale and frosty nights.

The Feast day *par excellence* of New England is not far off; the quiet nappers in the drowsy sabbath stillness of the old meeting house are aroused by a

"PROCLAMATION."

Every eye was fixed upon the aged minister, and every ear was strained to catch the mangled syllables as they fell from his sunken lips. Even the mischievous boys, in the high fastness of the side galleries, shut their jack-knives and peered over the tops of the pews, where, secure from observation, they were wont to disport themselves during the tedious sermon time, and gave strict heed, for once, to what was proclaimed from the pulpit. Straightway, in the excited imaginations of these ingenuous youth, rose appetizing visions of broad pewter platters, whereon lay sprawling on their backs huge turkeys, which as yet stalked monarchs of the noisy poultry-yard; of mighty pasties, hot from the oven, with crisp and melting crusts bulging upwards like a dome, and pregnant with tender, delectable morsels of dismembered chickens; of other pies, skilfully compounded of pumpkins, mince-meat, or apples; of round bellied puddings, speckled with plums and unctuous with suet, and of numerous other spicy dainties that are wont to load the groaning tables at Thanksgiving-time. Nay, I fear not to aver that even the mouth of Parson Graves himself watered as he enunciated, with sonorous emphasis, the concluding words—"By His Excellency's command: Thomas Day, Secretary."

This same Thanksgiving Day nevertheless was destined to be a momentous one to the characters of the Niptuck comedy. Our heroine's father breaks the vow which he thinks he is so triumphantly keeping all the while, yet actually does prove to have kept it in the end, though in a manner he little expected or desired. A fierce female war rages, and everybody is playing at cross purpose. But the hero preserves his serenity through the whole, and matters, as of course they should, end happily in a double marriage, which turns out to be but a single one after all. We have not space for further extracts, but must content ourselves with commending this little work as one of the freshest and most amusing nouvellettes that we have read for some time.

Wager of Battle; A Tale of Saxon Slavery in Sherwood Forest. By Henry W. Herbert. New York: Mason, Brothers.

Frank Forrester is fast assuming an established place among the familiar writers of the day. And certainly his versatility and industry may well entitle him to a conspicuous niche in the literary edifice of the present century. Every month almost we are called upon to chronicle some new effort of his pen. Now the scholarly translation of a Greek Dramatist, again some dashing book of Field Sports, or clever romance of history. In the present volume the author, regretting that the period, and in some degree the scene of his present work coincide nearly with those of the most magnificent and gorgeous of historical romances, Sir Walter Scott's Ivanhoe, has nevertheless endeavoured to strike out a new path for himself, and succeeded in imparting a stamp of individuality to his mode of treatment that will prevent the suspicion of plagiarism or imitation.

He has aimed at something more than a mere delineation of outward habits, customs, and details of martial or pacific life, and has entered largely into the condition of classes, the peculiar institution of serfdom, or white slavery, as it existed among our ancestors—that portion of whom, from which our blood is in the largest degree descended, being the servile population of England in the twelfth century, and the steps which led to its gradual abolition. In doing this, our author has been unavoidably led into the necessity of dealing with the ancient jurisprudence of the Anglo-Saxon race, the common law of the land, the institution of Trial by Jury, and that singular feature of the old judicial system, the reference of cases to the direct decision of Almighty God by Wager of Battle, or as it was also called, the "Judgment of God."

"I will merely observe," he says in his preface, "that, while the gist of my tale lies in the adventures and escape of a fugitive Saxon Slave from the tyranny of his Norman Lord, my work contains no reference to the peculiar institution of any portion of this country, nor conceals any oblique insinuation against, or covert attack upon, any part of the inhabitants of the Continent, or any interest guaranteed to them by the Constitution. Nevertheless, I would recommend no person to open a page of this volume, who is prepared to deny that slavery *per se* is an evil and a wrong, and its effects deteriorating to all who are influenced by its contact, governors alike and governed, since they will find nothing agreeable, but much adverse to their way of thinking. That it is an evil and a wrong, in itself, and a source of serious detriment to all parties concerned, I cannot but believe; and that, like all other wrongs and evils, it will in the end, by God's wisdom, be provided for and pass away, without violence or greater indirect wrong and evil, I both believe and hope. But I neither arrogate to myself the wisdom of imagining how this is to be peacefully brought about in the lapse of ages, nor hesitate to dissent from the intemperance of those who would cut the Gordian knot, like Alexander, with the sword, reckless if the same blow should sever the sacred bonds that consolidate the fabric of the Union."

Such are Mr. Herbert's views on a great political and moral question of the present day. With these views, however, we have nothing at present to do, nor, indeed, are they brought forward at all offensively in the pages of the work before us, and we can safely promise our readers that they may procure much entertainment, combined with not a little information, by the perusal of the pages of the Wager of Battle. We shall be charged with an apparent hypercriticism perhaps, when we say that it is a pity our author should not have been as carefully informed on the antiquities of Holy Church as he evidently is on those of the court, and the baronial hall, and tilting field. In the closing chapter we have the following:—"At Bowness they took horse again, and escorted by the bailiff and burghers of Kendall, proceeded, at an increased pace, to the splendid Abbey Church, dim with the religious light which streamed through its deeply tinted window-panes, and was yet further obscured by the thick clouds from the tossed chalices of incense, through which swelled, like an angel's choir, the pure chant of girls and children, and the deep diapason of the mighty organ." "Chalices of incense" are somewhat of a novelty, and the "Abbey Church," depend upon it, would never have committed the ecclesiastical solecism of admitting "girls," however "angelic" their voices, within the sacred precincts of the abbey choir.

Harper's Story Books. No. 12. The Studio; or, Illustrations of the Theory and Practice of Drawing, for Young Artists at Home. New York: Harper & Brothers.

The Studio is Number Twelve of this popular series, and as far as the letter press is concerned, we have no exception to take to the present Number, but can scarcely think that the force of a set of very excellent, clear, and judicious instructions and hints on elementary drawing has been sustained by the accompanying wood cuts. Many of them, to be sure, are spirited, and the whole might perhaps pass muster in any other connection; but regarded as studies for beginners, or as, in any way, illustrative of the principles laid down in the pages of the little volume before us, they certainly fall short of the requisite standard of excellence.

Harper's, for November, is a capital number. "A Day at Pompeii," ably illustrated with pen and pencil, first attracts our notice; this is followed by a valuable and entertaining paper on Nicaragua, by E. G. Squier; and Hints to House Builders, profusely illustrated by Calvert Vaux. We have next a clever collection of tales and sketches, to which succeeds the usual carefully prepared Monthly Record of Current Events, and a number of Literary Notices. The Editor's Table is as attractive as ever, and the Easy Chair discourses as entertaining as is its wont; the Editor's Drawer is crowded with the customary amount of novelties and comicalities; and Mr. Slim meets with some startling adventures in the prosecution of his Piscatorial experience. Brodie's elegant Fashion Plates conclude the number, which, we repeat, is one of no ordinary excellence.

Blackwood's Magazine, for October, (republished by Leonard Scott & Co.,) opens with an entertaining article entitled "North and the Noctes"—having reference to the recent republication of "Christopher North's" *Noctes Ambrosianæ*, which has revived so strongly the public interest in that once so highly exciting a series of his humorous touches. "Zaidee, A Romance," is continued, and carried through the Eleventh Part. There is a Second Part of "The Baltic in 1855;" and a Second Number of "Books for the Holidays." "An Old Contributor at the Sea-Side" communicates various passing events of interest. There is an instructive Dialogue on Centralization. And the Number closes with a Tenth Part of "The Story of the Campaign."

Putnam's, for November, presents an attractive table of contents. The number opens with a paper on the "United States Coast Survey;" "Benito Cereno," and "Life among the Mormons," are continued, and some lively recollections of the "Virginia Springs" are presented for the first time. Mr. Cozzens contributes one of his amusing "Sparrowgrass Papers," while we have also an instructive essay on the "Sense of Sight in Birds," together with "Notes in Syria," the "London Post Office," and the "Use and Abuse of Stimulants." There are in addition a number of tales and sketches, and some clever verses. The Editorial Notes touch on all the noteworthy topics of the day in the departments of literature, the drama, and music; and the number is altogether one of great interest.

Littell's Living Age, for this month, presents us with fifteen articles from the *Athenæum*, *Blackwood's Magazine*, the *Press*, the *Spectator*, *Household Words*, and *Notes and Queries*, opening with "The Fall of Sebastopol" from the *Times' Correspondence*. Several of the above are most happy selections, and full of interest.

Records of Publishing in New York.

Seven years after his first publication appeared in Philadelphia, William Bradford removed to New York, where he set up the first printing press established in Manhattan Island! He continued to publish pamphlets, Acts of Assembly, &c., until 1725, when he began the publication of the first newspaper printed in this State. A year later, we find John Peter Zenger printing pamphlets in Smith street. In 1733 he began the publication of a newspaper, an enterprise that excited the enmity of Bradford. After Zenger's death, his widow kept a pamphlet store. In 1765 John Holt established a bookstore here, in connection with which he seems to have managed a small newspaper. But the first bookseller who carried on the trade to any extent was James Rivington. He was, in 1760, in partnership with one Brown, a bookseller in Philadelphia; but the year following he removed to New York, and commenced business in Wall street, still retaining his connection with the Philadelphia house. In 1762 he established a branch house in Boston. Three years after this date, we find a new firm, known as "Hodge & Shober," in the book trade, afterwards "Shober & Loudon," and Samuel Loudon, alone, before the close of the year. The first publisher in Connecticut was Thomas Short. In 1710 he issued, from New London, "The Saybrook Platform of Church Discipline." He was succeeded, in 1714, by Timothy Green, of Boston. The first book, we believe, published in New Haven, was a Latin edition of the laws of Yale College, which appeared in 1754. It bore the imprint of Parker & Co. Ten years later, this firm was succeeded by Benjamin Mecom, who had in turn, as successor, Samuel Green, in 1767. In Rhode Island the first publisher was George Dexter. In 1643 he issued "A Key to the Language of the Indian Natives of Narraganset." James Franklin was a Rhode Island publisher; he died in 1735; was succeeded by his widow, who took into partnership Samuel Hall, by whom, after his death, the business was managed. Publishing was not introduced into Maryland until the latter portion of the eighteenth century. The first work that was published in this State was a German edition of the Bible, printed by Nicholas Hasselboct.

We have now presented the reader with a brief sketch of the history of the first introduction of the Press into the American colonies, and of the progress which was made in the extension of knowledge, and the means whereby knowledge is attained, up to the period of our Revolution. Those we have mentioned as "Publishers" in the foregoing rude sketch, would hardly be honoured with that title, if they existed at the present time, and carried on such a business as they then did. Many of them were never known to have printed aught that was of more importance than a sermon or an almanac; and the workmanship displayed in the printing of whatever was published, during this period, seems to have been in most cases exceedingly wretched. The Puritanical zeal in printing and circulating the Bible, and in excluding from the press everything not evangelical, retarded considerably the progress that publishing must inevitably have made, if the Press was more free. But whatever may have been the errors of our ancestors, and of the early pioneers who first introduced the Press into this country, they merit the unqualified thanks and respect, not only of the American citizen, but of every enlightened thinker in the civilized world. If their minds were narrowed by religious prejudices, they carried with them the fault from their native lands; nor did the "mother country" ever seek to soften or alleviate those passions! On the contrary, she fostered and engendered them. Indeed, the first edition of the English Bible, published at Boston, bore the London imprint, in order to avoid a prosecution by the English and Scotch houses, who published the sacred volume by a patent from the "King's most Excellent Majesty." But from this feeble beginning, the publication of the Bible has gradually advanced, and grown with the growth of the country, until it forms now one of the most gigantic and noble institutions in the land.—*American Publishers' Circular.*

Influence of Christian Art on the Domestic Life of the Middle Ages.

The mediævalists were religious from necessity. Their encyclopedia of knowledge lay in the Bible. Intellect was compelled to slake its first thirst in Scripture. Its vigour was that of a man aroused from a long sleep. The puerility and imbecility of Byzantine Art were thrown aside at once and for ever. Bibles were multiplied everywhere in manuscript—a slow process, but one which indelibly fixed attention upon the narrative. We have noticed the effect of this inevitable study upon the schools it created of architecture, sculpture, and painting. In domestic life its results were no less striking. Having no heathen mythology to go to for decorative forms, or Ovids, Homers, Virgils, for classical subjects for the ornamentation of their dwellings, they borrowed their stories from the lives of Christ and His Apostles, or the histories of the Old Testament. Walls and tapestries related, not as in modern times, the amours of Venus, the wars of Mars, the thefts of Mercury, or the rapes of Jupiter; they were not peopled with Satyrs, Pans, Cupids, or Titans; they displayed no assemblages of gods and goddesses in angry disputation or carnal feasting; none of these things looked down upon them by day and by night. These subjects were reserved for the fashion of more enlightened times. But they did see at all hours, amid their rejoicings or as they slept, holy personages, saints and virgins, apostles and evangelists, martyrs and the symbolized faith for which they died; virtues and not graces, angels and not muses, types of spiritual truths and not expressions of sensuous beauty or lustful passion; these were their daily intellectual food. Amid all things, in church,

shop, or bedroom, on the roadside, and by the palace, at every street-corner, and over every threshold, were the figures of their Redeemer and His holy mother, to direct their thoughts still higher heavenwards. Religion, at all events, in its external forms and as *believed*, was confessed by all men and in all places. Youth were taught to rely on spiritual powers for their earthly support and soul sustenance. Charity, faith, the due subjection of the body to the development of its perfect strength, humanity, the succour of the oppressed, the relief of the unfortunate; DEVOIR, *duty* to all men—such were the doctrines of chivalry in the Middle Ages.

Classicalism *believed* in its mythology; therefore, its works were sincere. Mediævalism *believed* in its symbolical Christianity; therefore, it wrought likewise in sincerity. The Renaissance, as we shall see, believed in neither; therefore, it had no religious character.

Modernism is but awaking from its dream of sense to inquire how it can worship in "spirit and truth." In the degree that it develops these elements of inner life, it will take precedence of all preceding ages in intellectual dignity and spiritual greatness.—*Jarves' Art-Hints.*

INTERESTING GEOLOGICAL DISCOVERIES.—The workmen employed in making excavations for the proposed improvements at the Upper Water shops in this city (says the *Springfield Republican*) made a discovery which promises to be of great value to the geological world. In preparing the foundations for the new buildings, it was found neceessary to penetrate a considerable depth of red sandstone, which in this valley is very remarkable for its fossil foot-prints, and here, at about six feet below the surface, a piece of rock was turned up, found to contain a number of fragments of petrified bones, some of which formed a complete bone eight inches in length and about an inch in diameter. Subsequently other fossiliferous rocks were found, containing similar bony fragments. The bones that have been exhumed thus far have been examined by President Hitchcock of Amherst, Lieut. Benton, and others, and are regarded as portions of a skeleton, whether of bird or reptile is not yet known. If of the former the discovery will be of the highest value, as it will tend to convert European savans who are loth to agree with President Hitchcock in his conclusions relative to the formations of the Connecticut valley, because, as they claim, no bones have yet been discovered to establish his theory based on the "bird-tracks." The whole matter, however, is to be investigated soon by Mr. Hitchcock and Professors Agassiz of Cambridge and Silliman of New Haven. In addition to the above, other interesting petrifactions have been exhumed, among them two eels, each about two feet long, and several leaves perfect even to a minute representation of the fibres and stems.

CHINESE MUSIC.—Among the ancient Chinese, music was the expression of religious worship, paid to the Divinity. The ancient poets call music the echo of wisdom, the mistress and mother of virtue, the manifestation of the laws of heaven. Its purpose is to make known the *Chan-ty*, "the sovereign Lord," and to lead man toward him. And in one of their ancient books it is said: "Music is the expression of the union of earth and heaven. Music acts upon the interior of man, and brings it into connection with the spirit. Its principal end is to regulate the passions: it teaches fathers and children, princes and subjects, husbands and wives, their reciprocal duties. The sage finds in music the rules of his conduct." According to the school of Confucius, ceremonies and music are the most prompt and efficacious methods of reforming manners and rendering the state prosperous. "Under the first dynasties," says a famous Chinese moralist, "the government had perfect unity, the ceremonies and music embraced the whole empire." The Annals, and all ancient writings, agree in saying that music was, in the early ages, the object of the continual meditations of sages, and of the care of government. After the first dynasties, there came divisions into the government, and the ceremonies and music became only an empty name, without reality. At the present time Chinese music, although it has a certain softness and melancholy in its tones, that please you at first, is so intolerably monotonous, that if prolonged it becomes exceedingly irritating to the nerves. They have no half-steps in their scale; indeed, one might suppose they merely blew into their instruments, or twanged their strings at random, from the inspiration of the moment; however, it appears they have notes, and though their compositions are not of much scientific value, you do sometimes hear simple melodies in them, such as are heard in chants of savages, and which are more or less agreeable.

BEAVER ISLAND is said to contain 600 Mormons, mostly females. Six years ago there were but thirty. The deluded women wear the Bloomer costume, and many of them are said to be well educated, though depraved.

ADVERTISEMENTS.

CARPETING, FLOOR OIL CLOTHS, &c.
SMITH & LOUNSBERRY,
No. 456 BROADWAY, (NEAR GRAND STREET,)
Importers, Wholesale and Retail Dealers.

A choice assortment of MOSAIC, VELVET, TAPESTRY, BRUSSELS, THREE-PLY and INGRAIN CARPETS, constantly on hand.
Also, ENGLISH and AMERICAN FLOOR OIL CLOTHS, DRUGGETS, MATS, MATTING TABLE and PIANO COVERS, &c., &c.
oct18-2m No. 456 Broadway, near Grand street.

FRENCH PORCELAIN FROM AUCTION.—

Gold Band Dining Sets.	Gold Tea Sets.
White " "	Fancy " "
Green Sprig " "	" " " for silver.
Fancy " "	Tete-a-Tete Sets.
" Chamber Sets.	Rich Large Cups and Saucers.
Best White Stone Sets.	Glass & China Cologne Bottles.
Parian Figures.	Fancy China Candlesticks.
Bohemian Glass.	Wedgewood Ware.

Canton China, per set or piece.
THE OLD BLUE CANTON CHINA, PER SET OR PIECE.
Many of the above goods were bought at *Auction*, and are now offered at very low prices. An examination of our stock is solicited, and we feel the patterns and styles will be found desirable, and the prices low. DAVIS COLLAMORE,
447 Broadway, between Grand and Howard streets.
sep27-3m*

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.
Ladies', Gentlemen's, and Children's HOSIERY of every description.
Kid, Silk, Lisle, and Cotton GLOVES, all qualities.
Ladies' and Children's Silk MITTS, all prices.
Dress Trimmings, Haberdashery, and a great variety of small wares.
Embroidery and Sewing Silk, all colours, in quantities to suit.
The Trade supplied with any of the above, at the LOWEST CASH PRICES. my31-6m

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh, $6 per ton. Also, all other Coals at the lowest prices. J. I. GANTZ'S SON.
au9-1y Yard, cor. Stanton and Orchard streets.

FURS.—LADIES' FUR STORE, NO. 34 JOHN STREET, NEW YORK.—J. H. HARLEY, importer and manufacturer of RUSSIAN, HUDSON BAY, and AMERICAN FURS, has made unusual preparations this present season so as to satisfy the demands of his customers for MANTILLAS, CAPES, TALMAS, PELERINES VICTORINES, CUFFS, MUFFS, &C., made from every description of the CHOICEST FURS: such as SABLE, ERMINE, MARTIN, CHINCHILLA, SABLE MINK, LYNX, &c.
J. H. H. flatters himself that from his long experience in the business, and a reputation for keeping none but the CHOICEST WARRANTED FURS, that no Fur importer or manufacturer in this country can offer superior inducements. His assortment of SLEIGH and LAP ROBES, FOOT MUFFS, LADIES' and GENT'S FUR GLOVES, also, FUR TRIMMINGS, is very large. Particular attention given to orders by
J. H. HARLEY,
oct11-3m 34 John street, one door from Nassau street.

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

FOR SALE.—A CHURCH BOARDING SCHOOL establishment, in an adjoining diocese, about sixty miles from New York, and seventy from Philadelphia, and easily accessible by railroads. It has been in successful operation for the last eleven and a half years, and is well calculated for a large male or female School. The situation is very pleasant and healthful; the buildings, consisting of the main edifice four stories high, a chapel with school-rooms annexed to it, stables, etc., are all large, commodious, and substantial; and besides a large garden, there are several acres of good tillable land belonging to it.
The proprietor and principal is desirous of retiring from the business of teaching, and will give possession on the 1st of November next. Application should be made immediately, and letters addressed to C. D. F., and left at the office of this paper, will receive prompt attention.
August 27th, 1855. sep6-tf

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

STATEN ISLAND Fancy Dyeing Establishment.— Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the wants of
CHURCHES and PUBLIC INSTITUTIONS:
And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.
☞ The most prominent articles are ☜
DAMASK, MOREEN, and GERMAN REPS, for *Cushions*.
MOHAIR, PLUSH, and SILK VELVET, for *Pulpit Cushions*.
CARPETING: *Velvet, Brussels*, or *Ingrain*, for *Chancel* and *Vestry*, or *Session Room*.
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule*, or *Lobby*.
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked*, or *made into Cushions*.
PATENT FELT—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is besides cheaper than Hair, and never engenders or harbours vermin.
DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:
Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.
je21-1y GEO. E. MENDUM, 18 Wall street.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of
TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.
Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by
MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

ARCHITECTURE AND THE ARTS.

PORTRAITS COPIED IN PASTEL WITH ACCURACY by an Artist who has studied in Paris. Price from $20, according to size and finish. Private Lessons given in Oil or Pastel. Address "PASTEL," at Dechaux's, 709 Broadway. oct18-3t*

W. J. HANINGTON, GLASS STAINER, ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 418 Broadway, cor. of Canal st., begs leave to call the attention of his friends and patrons to the advantages of 22 years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.
DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE.
For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker streets, New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:
First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.
Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.
Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.
Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.
Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.
Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.
J. ALLEN, 30 Bond street, New York.
P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

FURNITURE AND UPHOLSTERY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,
The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
WILLIAM SMALL. [my24 6m] H. O. ALDEN, JR.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29 1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

NEW DRY GOODS MART, 269 GRAND STREET, CORNER OF FORSYTH.—O. MOWBRAY would respectfully notify his customers and the public, that he has removed from Canal street to the above number, with an entire new stock of fashionable Dry Goods, having been purchased under the general depression of the money market. Hence it is easy to discover the advantage our customers will have in supplying their wants from a new stock of handsome Dry Goods, instead of losing time and money trying to be suited out of large accumulated old stocks at necessarily high prices. We are therefore determined, having the facilities, to use every honourable means in our power at our new location, to remain the envy of all competitors, and to retain our former reputation at our old stand in Canal street, for the past six years, of serving the public faithfully. Ladies are invited to call and see our new Store, and examine our new goods, whether they want to purchase or not. Three of our prominent rules are—
1st.—Polite attention to all customers.
2d.—To ask one price, from which there shall be no deviation.
3d.—In no case to urge any lady to purchase.
☞ As our rules are strictly adhered to, a child can purchase as cheap as the most expert or experienced.
OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
447 Eighth Avenue, between 33d and 34th Sts.
N. B.—French and German languages spoken in the Store.
au30-3m

CARPET WAREHOUSE.—YOUNG & JAYNE, NO. 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.
YOUNG & JAYNE,
364 Broadway, corner of Franklin street.
N. B.—Churches and clergymen furnished at wholesale prices.
sep20-3m*

SCHOOLS.

BURLINGTON COLLEGE.—THE NINETEENTH Term of this Institution will open on the first day of November next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., President, or to the Rev. HOBART CHETWOOD, acting Rector. oct11-9t

ST. MARY'S HALL, BURLINGTON, NEW JERSEY. —The Thirty-eighth Term of this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. GEO W. DOANE, D.D., the Bishop of the Diocese, or to the Rev. D. C. MILLETT, Principal. oct11-9t

BOARDING SCHOOL FOR BOYS, ORANGE, N. J. —The next session of the Orange Collegiate Institute will commence on the first Wednesday in November, and continue twenty-two weeks.
Terms, for Board, including tuition in English and Classics, $105 per session. I. D. BERRY, Rector.
Orange, October, 1855.
Circulars forwarded by request. oct11-4t

CHESTER FEMALE INSTITUTE, ARMONCK, WEST-CHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector.
TERMS—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well-known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.
HORATIO POTTER,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

ST. MARK'S HALL.—A CHURCH BOARDING School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex railroad from New York city.
The Thirteenth Semi-Annual Session of this School will commence on the first Monday of November, and continue twenty-two weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, A.M. sep-27-6t

DEER HILL INSTITUTE.—A CHURCH BOARDING SCHOOL FOR BOYS, DANBURY, CONN.—The Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. Drawing, French, the Piano, extra. Vocal Music, gratis.
The Fourth Term will commence on Monday, the 5th of November next. For Circulars, &c., apply to the Rector. References—Among other patrons, Joseph Russell, Esq., (Pudney & Russell,) 79 John street, Chas. L. Watkis, Esq., 62 Cliff street, Capt. David Heywood, 16 Irving Place, New York. mh22-1y

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten*. Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.
REFERENCES.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq. G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

BOARDING SCHOOL FOR BOYS, NORWALK, CON. —C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.
Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.
The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.
Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons.
Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Autumnal Term of this School will commence Sept. 17th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.
TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.
Terms for Day Scholars, $8 per session.
Tuition is expected to be paid quarterly in advance.
The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.
REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal
The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

DRAPERS AND TAILORS.

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.
N. B.—Every article made to order at the shortest notice.
☞ GENT'S FURNISHING GOODS. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5 1y

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address
JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.
"Sherry & Co. have established a reputation as the best clock makers in the world."—[Scientific American. je21-1y

MUSIC AND MUSICAL INSTRUMENTS.

THE PSALTER NOTED, BY THE REV. THOS. HELMORE, M.A.—There is now being published an adaptation of the Ancient Melodies of the Church to the Psalter. In this work every syllable is set to a note or notes, after the manner of "Marbeck's Prayer Book Noted," which forms, as is well known, the ritual music of the English Church. The Melodies in this work include all the Gregorian Chants for the Psalms in their ferial form; the intonation being used only in the first verse for each morning and evening of the month. In the distribution of the words, rigid attention has been paid to their accent and their emphasis; the rules of the Ancient Plain Song being carefully observed, literally in most cases, and in their spirit when it has appeared to the editor that they are not applicable to the English language. The ancient notation has been adopted, as more fully representing what is intended, than any other; and as being perfectly intelligible to any musical person who will read the short preliminary directions contained in the work itself. The chants of the Ancient Church are properly sung in unison (or octaves), with an organ accompaniment, varied according to the taste of the organist, the character of the words, and the season of the Christian year. But for the use of churches, where there is no organ, or where harmonized vocal music is preferred to the unison, another work has been prepared, entitled,
ACCOMPANYING HARMONIES TO THE PSALTER NOTED.
In this work, the Melodies of each day of the month are printed in the tenor stave, in notes corresponding to those given in the Psalter; while, in more modern notes, four other vocal parts are given, together with an organ (or Piano Forte) arrangement—the harmonies being in general founded on the ancient gamuts, and adapted to the varied character of the Psalms themselves. The Melodies are accented to ensure a right reading of the music; and a careful attention to these marks will considerably assist in giving the desired effect to these compositions. It is sincerely hoped that they will prove a real benefit to all those who desire to restore the sublimity of our Church Music in this truly congregational part of divine worship.
THE PSALTER NOTED, and other publications, by the Rev. THOMAS HELMORE, M.A.
THE PSALTER NOTED, 8vo. edition, $1.63. Cheap edition, 18mo., 63 cents.
THE CANTICLES NOTED, 8vo. edition, 25 cents. Cheap edition, 18mo., 8 cents.
ACCOMPANYING HARMONIES to the Psalter Noted and the Canticles Noted, 8vo. edition, with Explanatory Preface, &c., 75 cents.
A BRIEF DIRECTORY TO THE PLAIN SONG used in the Morning and Evening Prayer, Litany, and Holy Communion; taken from the best authors, ancient and modern, and adapted to the present version of the Book of Common Prayer, by the Rev. T. HELMORE. 18mo., price 4 cents, or $3.13 per hundred; ditto, 8vo., price 13 cents.
A MANUAL OF PLAIN SONG; "being the "Brief Directory," "Canticles," and "Psalter," 18mo, together, 75 cents, sewed; or 88 cents bound in cloth. The same in 8vo. size, $2.75.
ACCOMPANYING HARMONIES TO THE BRIEF DIRECTORY, price 38 cents.
J. A. NOVELLO'S
Sacred Music Store, 389 Broadway, New York,
and at 69 Dean street, Soho Square, and 35 Poultry, London.
oct18-tf

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,
MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.
N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6¾ to 7¾ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.
☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instruction in Singing at her residence, No. 200 Bleecker street, commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 18 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
marl-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.
Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.
Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.
N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.
THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, sky lights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.
Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.
sep27 1y

MAGIC LANTERNS OF EVERY DESCRIPTION, with a large assortment of Temperance, Astronomical, Scriptural, and other Sliders in great variety. A priced and descriptive catalogue of Lanterns and Sliders furnished gratis on application, and sent by mail, free of charge, to all parts of the United States and Canada. McALLISTER & BROTHER,
194 Chestnut street, Philadelphia.
sep27-3t-eow

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio*.
OFFICERS FOR 1855.
President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 43 Chambers street.
Financial Secretary: A. W. HOFFMAN, 55 Warren and 55 Murray st.
Treasurer: CHARLES G. TILL, 299 Broadway.
Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

LIFE AND FIRE INSURANCE.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York City.
Capital and accumulation of premiums to meet losses, over
$750,000,
After paying a five years' dividend to all insured (in cash, not in scrip) of 30 per cent., amounting to **$141,000.**
The entire surplus profits are divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. **$100,000** is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in this State.
THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.
Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.
A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS.

Charles P. Curtis,	A. W. Thaxter, Jr.,	Wm. B. Reynolds,
Thomas A. Dexter,	Charles Hubbard,	Caleb Reed.
Sewell Tappan,	Marshall P. Wilder.	

B. F. STEVENS, Secretary.
Rev. J. H. Tyng, Rev. S. S. Cutting, Messrs. W. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), Henry L. Pierson, Hon. A. Oakey Hall, District Attorney, of New York city, and Rev. R. S. Storrs, Brooklyn, are referred to, relative to the character and standing of this institution.
Examining Physician—E. H. PARKER, M. D., 279 Fourth-avenue.
JOHN HOPPER, Attorney and Agent for New York. nov1-eow6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B Hodges,	John L. Everitt,	J. V. Schoonmaker,
Rollin Sandford,	E. R. Livermore,	Elisha B. Morrell,
Grahams Polley,	James Moore,	A. J. Allaire,
Thomas C. Moore,	John J. Crane,	Richard Raynor,
Thomas M. Clarke,	Geo. W. Prince,	Wm Mulligan,
James S Bearns,	M. Kalbfleisch,	A. S. Foster,
Edwards W. Fiske,	William A. Cobb,	Moses F. Hodges,
Philip S. Crooke,	John Moore,	B. Blanchard,
Barnet B. Boerum,	Jared Sparks,	A. C. Teft,
George Barnes,	Edward Neville,	W. L. Conklin,
Henry A. Kent,	James L. Morgan,	Seymour L. Husted,
Geo. T. Cobb,	Eli Robbins,	Chas. E. Smith,
J. M. Furman,	J. Schenck Suydam,	O. W. Brennan,
	R. Slimmon.	

A. B. HODGES, President.
ROLLIN SANDFORD, Vice President.
W. MULLIGAN, Secretary.
JOHN CASHOW, Surveyor. ap19-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M.D., and C. R. BOGERT, M.D., at 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.
DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling,** or **$10,000,000;** paid up Capital and Surplus, **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.
NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT:

William C. Pickersgill,		Alexander T. Stewart,
Adam Norrie,	Robert L. Maitland,	Henry L. Routh,
Henry Eyre,	Benjamin B Sherman,	John Auchincloss.

EDMUND HURRY, Surveyor. [ap26-1y] A. B. McDONALD, Agent.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.
DIRECTORS:

James Van Norden,	Elisha Brooks,	Daniel B. Pierson,
William K. Lothrop,	William Laimbeer, Jr.,	William Voorhis,
Orsamus Bushnell,	William K. Thorn,	Robert McClellan,
Isaac Fryer,	Levi Onderdonk,	John M. Mason,
Frederick Hadley,	James W. Randell,	Adelmour W. King,
John G. Wellstood,	Robert Orr,	Abm. M. Binninger,
Robert H. Goff,	Nathan Clark,	Robert Paton.

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.— Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, **$150,000.**
This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.
DIRECTORS:

Daniel P. Smith,	James Tiebout,	Freeman Hunt,
Charles W. Copeland,	Alexander Philip,	Alex McCotter,
John K Hora,	Nathan A. Rogers,	Edward DeGroot,
Daniel S. Darling,	John Jay,	Bartlett Smith.

WM. H. DEGROOT, President.
HENRY B. DAWSON, Secretary.
PETER E. COON, Surveyor.
JAY & WHITEHEAD, Counsel. my17-6m

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **$200,000.** Insurance against Loss or Damage by Fire.
DIRECTORS:

Crowel Adams,	Walter W. Concklin,	D. Randolph Martin,
Levi Apgar,	Henry A. Kerr,	Cor. V. B. Ostrander,
Joseph S. Barker,	Ely Hoppock,	Jeremiah Robins,
Ebenezer Beadleston,	Moses A. Hoppock,	Benjamin S. Taylor,
Samuel S. Bowman,	William Hustace,	Barrett H. VanAuken,
Joseph M. Brown,	Harrison Jones,	Ward A. Work,
Gordon W. Burnham,	Valentine Kirby,	Nathaniel Weed.

C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, AUGUST 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State, on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:
A Secretary of State, in place of Elias W. Leavenworth;
A Comptroller, in the place of James W. Cook;
An Attorney General, in the place of Ogden Hoffman;
A State Engineer and Surveyor, in the place of John T. Clark;
A State Treasurer, in the place of Elbridge G. Spaulding;
A Canal Commissioner, in the place of Frederick Follett;
An Inspector of State Prisons, in the place of Darius Clark;
A Judge of the Court of Appeals, in the place of Addison Gardiner;
All whose terms of service will expire on the last day of December next.
Also, a Judge of the Court of Appeals, in the place of Charles H. Ruggles, resigned.
Also, a Judge of the Supreme Court for the First Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next.
Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer, and Erastus Brooks, whose terms of office will expire on the last day of December next.
COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.
Sixteen members of Assembly;
A Sheriff, in the place of John Orser;
A County Clerk, in the place of Richard B. Connolly;
Four Coroners in the place of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and Wm. O'Donnell;
A Comptroller, in the place of Azariah C. Flagg;
A Street Commissioner, in the place of James Furey;
A Commissioner of Repairs and Supplies, in the place of Bartholomew B. Purdy;
Two Governors of the Almshouse, in the place of Patrick Henry and John J. Herrick;
A City Inspector, in the place of Thomas K. Downing;
A Counsel to the Corporation, in the place of Robert J. Dillon;
Two Justices of the Superior Court, in the place of William W. Campbell and Murray Hoffman.
A Justice of the Marine Court, in the place of Charles E. Birdsall;
A Police Justice for the Sixth Judicial District, in the place of George W. Pearcey;
A Judge of the Court of Common Pleas, in the place of Lewis B. Woodruff.
Yours respectfully,
E. W. LEAVENWORTH,
Secretary of State.

SHERIFF'S OFFICE, New York, August 28, 1855.
The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such cases made and provided. JOHN ORSER,
Sheriff of the City and County of New York.
☞ All the public newspapers in the county will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. sep13-8t

RICHARDSON & BOYNTON'S WARMING AND VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most approved patterns of Furnaces, Ranges, Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested.
sep6-3m*

The Church at Hayti.

On Monday evening a lecture on the "Religious Wants of Hayti" was delivered at the chapel of St. John's Church, Brooklyn, by the Rev. Jas. Theodore Holly, a coloured clerman of the Church. Mr. Holly intends delivering a series of lectures on this subject, with a view to preparing the way for a missionary enterprise among the Haytians. His object is in every way deserving of encouragement, though we were sorry to find the attendance very small on the occasion of his opening lecture.

The reverend gentleman took for his text the following words of Holy Scripture: "Surely the isles shall wait for me." Isaiah lx. 9. In order to understand the religious wants of a people, he began, it is first necessary to know their religious condition. He would therefore take a cursory glance at the state of religion in Hayti, as a preliminary to his subject. Though the Haytian people are not by any means to be entirely classed among heathen idolaters, yet they possess but the dim light of Christian evangelization, received through the polluted stream of Romanism. And even the empire of religious supremacy among them is divided with this doubtful form of Christianity by educated scepticism on the one hand, and ignorant fetichism on the other. The fact is, that the Haytian people were once a vast community of slaves, torn from the bosom of Africa, their fatherland. Of course, when they were brought to the island of Hispaniola they were at the very bottom of the scale of social, intellectual, and religious advancement. They brought with them the religious superstitions and practices of that ancient land of darkness. And as the religious prejudices of a people, no matter how abominable and absurd, are the very last inheritance that they surrender—holding them even above life, it is not surprising that they perpetuated them with an unyielding pertinacity, from generation to generation, until a remnant of the same is still found among their descendants, after a lapse of three hundred years from the time that they were first brought from the benighted shores of Africa. The religious practices of the masses of Hayti have become a compound of heathenism and corrupted Christianity. Hence, on the Sabbath, after participating in the ceremonial observances at the Roman Catholic temples in the forepart of that holy day, they assemble together in the afternoon and evening of the same day, in portable tents, and celebrate by dancing and singing the heathen mysteries of Africa. Such, he added, is a picture of the religious and moral culture that the Haytian people have derived from their contact with their French and Spanish masters. But the religious perversion of the Haytians does not stop here, he continued. About the time when the dreadful revolution of Hayti took place, which resulted in the annihilation of French sovereignty in the island, France was infidel—scoffing and atheistical philosophers occupied her seats of learning and directed her public press. Under this baneful and pernicious influence, many of the men of colour of that colony were educated, and formed the leading and influential class of Hayti after her independence. And the venom they had imbibed had been perpetuated to the present day in Hayti. Thus, when Hayti had thrown off the oppressive political yoke of France, her people was still in thrall by the triple chain of Romanism and scepticism, mingled with fetichism. But of these three elements the tendency towards Christianity had been the greatest. The African character is decidedly religious; it is therefore impossible to make him an out and out atheist. The Roman priesthood had no influence whatever over the intelligent portion of the people, who entirely deserted the temples of religion—except on occasions of state, when the official dignitaries and influential portion of the populace go as a matter of form. On other occasions, none but simple-minded females and a few ignorant but well-meaning men frequent Mass, or cherish much reverence for the ministrations of the Church, even on the Sabbath, whilst the more intelligent amuse themselves at social parties, or, in true Voltairian style, they frequent and spend their time at their clubs and lodges on Sunday, in the excesses of mirthful conviviality. Truly might he exclaim, in similar language to the Scripture chosen for his text, Truly, O Lord, this isle waits for Thee! This isle has long awaited the advent of zealous and Apostolic missionaries from a Church fully awakened to the responsibilities of her Gospel commission; but they have awaited so long in vain. Amid the gloom of such a state there were yet gleams of hope. First, should be noticed the standing provision in the Constitution of Hayti, which accords free toleration of the exercise of all religious worship within her territories, notwithstanding that Roman Catholicism is made the religion of the State. But it was not alone by passive provisions written on parchment, that these people had opened their doors for the heralds of a reformed faith. They manifested an active desire for a better state of things by the employment of Protestant teachers in their government schools. Added to these, was the already extensive circulation of the Holy Scriptures among the inhabitants. "Oh Christians," he urged, "shall these merciful provisions be longer neglected and contemned? I hope not, and, in the ardour of my hope, I trust that the day has at last dawned for the work of evangelization to be commenced in Hayti, with earnest and vigorous effort." The rev. gentleman adverted to another circumstance, which he considered as offering peculiar encouragement, viz., that the present Emperor was a very liberal man towards Protestants, and was even supposed to be secretly in favour of the success of Protestant missionary efforts in his dominions. The Protestant missionaries in Hayti enjoyed his special favour and protection, and were permitted to travel at will throughout the island; whilst, on the other hand, the ministers of the established religion were not permitted to leave their respective parishes without first obtaining a special permit from the proper government officials. Thus, that government which was essentially Roman Catholic, manifested more confidence in the integrity of Protestant ministers than in its own clergy. The missionary efforts of the sects had been active. There were no less than three distinct centres of Protestantism in the city of Port au Prince alone, viz., British Wesleyans, American Methodists, and American Baptists. Schools were connected with the British Wesleyan and the American Baptist Missions. In addition to the missionary establishments in Port au Prince, there were two or three country out-stations; there was also an independent missionary station in the small town of St. Marc's. But such efforts as these were totally inadequate to the evangelization of Hayti. "Oh say, my Christian friends," he exclaimed, "do not the people who have emerged, by their own unaided efforts, from the lowest scale of social being into an independent people—do not they deserve a better fate than to be given over to a degraded superstition, or a still worse scepticism? Oh! American Christians—ye who will compass sea and land to go elsewhere and make one proselyte, stop and reflect if you are not neglecting an imperative duty to your black brethren and revolutionary compeers who lay at your door? Has not Providence signalized to you, in an unmistakable manner, by placing yourselves (who are at the very top of the social scale) in contact with those descendants of Africa (who are at the bottom of the same scale), that he has imposed upon you the duty of civilizing and Christianizing your less fortunate brethren? God has admirably arranged," he continued, "that by the forcing of the black blood from the extremities of Africa into the expansive heart and lungs of America, it might thus be revivified into Christian and civilized life." Contiguity of position, similarity of destiny, and historical coincidences, he went on to say, gave the Haytians a strong claim on American sympathy. Men of colour had not been backward in lending their aid to America, during her own revolution. A legion from St. Domingo, under Count D'Estaing, had fought side by side with American revolutionary heroes at the battle of Savannah. The most effectual means for the furtherance of the holy cause he came to advocate would be, the making use of the coloured people of the United States as instruments in the work. In this way, a class of men would be prepared whose glory it would be to go and identify themselves with the destinies of their heroic brethren of that insular nation of the Carribean Sea. "And when," he concluded, "by these means Hayti shall have risen to a high and lofty position among the civilized and Christian nations of the earth, posterity may witness, at some future and not far distant day, national emmisaries issuing from that people—descendants of Africa—bearing in their hands the triple and thrice brilliant flambeaux of Religion, Education, and Industry, who will cross the trackless deep to their ancient fatherland and rekindle the beams of her ancient civilization and Christianity, and thus cause Africa again to rejoice in her hundred-gated cities and her six hundred Christian bishops."

The Church in Hayti.—It will be seen by a notice elsewhere, that the Rev. Mr. Holly, a coloured clergyman of our Church, who has visited this city with high testimonials from the Bishop of Michigan, for the purpose of exciting an interest in the cause of the Church in Hayti, will repeat his lecture upon this subject at St. Michael's Church, Brooklyn, on Sunday afternoon.

An Alpine Custom.—When the last rays of the sun gild the summit of the Alps, the shepherd who dwells on the mountain, takes his horn, which is used to convey sounds to a great distance, and calls aloud, "Praised be the Lord." As soon as he is heard, neighbouring shepherds leave their huts, and repeat the words. The sound lasts many minutes, for every echo of the mountain, and grotto of the rocks, repeats the name of God.

COMMUNICATIONS.

CITY MISSIONS.

To the Editor of the Churchman:

Dear Sir:—Thanks for the able and fearless stand you have taken in the cause of City Missions. Go on, sir, in the good cause, and many faithful hearts will thank you, notwithstanding the libellous spleen vented forth by your High and Dry contemporary. Allow me, then, to furnish your readers with a fact which will not be uninteresting to those who have the cause of God's poor at heart. Some time ago I was called upon to visit a poor man residing in one of the bye streets of our city. I found him suffering from a stroke of paralysis, and a devout member of the Church. His residence was in a parish whose rector resided away from it in the upper part of the city. I called upon the rector, and requested him to visit the man. He promised to do so; at the same time, however, he told me that these poor people frequently called for a clergyman, because they hoped to obtain pecuniary aid. He also said that many of them looked upon *Holy Communion as a sort of viaticum*. However, he went to see the man, and administered the Blessed Sacrament. He called once or twice afterwards, but this was all during a period of upwards of two years. Last May the poor man removed into another part of the city, and it was suggested that, perhaps, one of the missionaries of Trinity parish would call on him. I accordingly addressed a note to one of them, and he came almost immediately, and has visited him several times since, leaving also several sound Church books. May God bless Trinity Church for thus remembering that Christ's poor are "members of His flesh and of His bones."

Yours truly, Celsus.

CHURCH DUTIES.

To the Editor of the Churchman:

Dear Sir:—In looking over a so-called "Statement of Facts," set forth by "the Wardens and Vestrymen of All Saints' Church," I was particularly struck, among other things, by the following paragraph: "Had it not been," says the pamphlet in question, "for some unchristian motive, the editor of the *Churchman* would have spared himself the disadvantage of his aggressive position on that account, by learning that when the rector has been absent, he has been ill, or worn down by additional duties of an onerous and complicated character, devolved upon him as secretary of the convention of this diocese. Upon him has been incumbent much labour, in preparing for the sittings of that important body, and since its adjournment much more, in sending its unusually large journal through the press; and this, too, at a time when his health had been impaired, chiefly by the arduous duties of the summer." Now, sir, I am entirely at a loss to understand how a rector could, consistently with his conscience, have accepted a position of so "onerous and complicated a character" as that of Secretary to the Diocesan Convention, particularly when already occupied so engrossingly with his parochial duties, as affirmed by the "Statement." Are we to understand that the legitimate duties of a parish priest are of merely secondary importance? or were the rev. rector's exertions in All Saints' parish of so very undecided a character as entirely to sink out of notice when the more dignified and attractive labours of the secretaryship presented themselves? I confess my inability to explain these inconsistencies, and therefore take the liberty of applying to you for information.

All Saints' Parish, Oct. 29. A Looker On.

FREEDOM OF THE PRESS.

To the Editor of the Churchman:

Sir:—By the laws of England, the person of the king is so sacred that the truth must not be spoken or written against him, if in any wise disparaging to his personality; the more damaging the truth the greater the crime. Even the imagining of his decease is treason. If the truth must not be spoken against clergymen in the United States, if freedom of speech and of the press are not to be exercised towards them, then are they indeed a privileged order. And when the truth has reference to the non-performance, in all their extent, of the clerical functions which they have with holy vows undertaken to perform; if, instead of disproving the allegations preferred against them by facts, not by assertions, they endeavour to get up a clerical crusade either openly or covertly, the consequences ultimately will be disastrous to themselves.

In your remarks in your paper of the 18th, regarding the rector of All Saints' Church, in the performance of his clerical duties, you are deemed, as a matter of course in this age of public demoralization, to have spoken too personally. But it is because that the want of zealous, self-denying, God-fearing, not man-fearing, ministers of the Gospel are so manifestly needed, I believe, that you made those strictures. How could you speak of the shortcomings of shepherds in regard to their flocks without giving an instance and an illustration? You are not, probably, gifted with the power of speaking in parables; but if it is the established rule that the truth may be plainly spoken against our public rulers and members of the judiciary and private citizens, but that the truth may only be uttered against the clergy of our Church in parables, you may try and comply with this requirement, if you can do more good in that way than by plain speaking—but you will never succeed.

Yours, &c., A Layman.

FREE CHURCHES.

To the Editor of the Churchman:

Dear Sir:—I have just seen in your issue of the 18th inst. a list of Free Churches, &c. Please add to the list of Free Churches without Daily Service, Christ Church, Coxsackie, in this diocese, of which I am rector. I will add also, that St. James' Church, Winsted, Connecticut, comes under the same category. I know the fact, as I founded the parish, and a brother of mine is now the rector. Respectfully yours,

Jonathan Coe.

Christ Church Chapel, Hudson, N. Y., Oct. 24, 1855.

To the Editor of the Churchman:

Dear Sir:—Please make the following additions to your list of Free Churches. I cannot say in all cases whether they have the Daily Service or not. One thing I know, they ought to have. Will you not ask churchmen to send you the names of any omitted in your revised list?

New York.—St. Philip, Putnam county; Holy Innocents, Albany; Trinity, West Troy; St. Michael, New York; Calvary Chapel, do.; Trinity, Rockaway, L. I.; St. Mark's, Brooklyn; Zion, Greenburgh; Messiah, Glenn Falls; Bethesda, Saratoga.

Western New York.—St. James, Syracuse; Zion, Sandy Hill; St. James, Fort Edward; St. Peter's, Geneva.

New Jersey.—St. Thomas, Glassborough; Grace, Elizabethport; Zion, Belvidere; St. James, Knowlton; St. Luke's, Hope.

Rhode Island.—Emmanuel, Newport; All Saints', do.; St. Mary, Portsmouth; Holy Cross, Middletown.

Massachusetts.— ——— Nantucket.

Vermont.—St. James, Hydeville.

Maryland.— ——— Chapel, Baltimore; St. George, Mount Savage; St. Paul, Mining Works.

Virginia.—Grace, Petersburgh; St. Alban's, Rock county; St. John's, South Wheeling.

North Carolina.—Chapel of Holy Cross, Chapel Hill; St. Stephen, Oxford; St. Paul's, Wilkesboro.

Georgia.—Atonement, Augusta.

Alabama.—St. John's, Mobile.

Florida.—St. Mark's, Palatka.

Texas.—Advent, Brownsville.

Michigan.—Sailors' Chapel, Detroit.

Ohio.—Zion, Dresden.

Kentucky.—St. John, Louisville.

Illinois.—St. Paul, Chicago.

Mississippi.—Christ, Vicksburgh; Christ, Church Hill; St. Paul, Columbus; Christ, Holly Springs; Trinity, Pass Christian; Trinity, Yazoo City; Epiphany, Claiborne county; Grace, Canton; St. Philip, Kirkwood; St. John, Pontotoc; Grace, Okelona; St. Peter, Oxford; Chapel of Cross, Madison county; Advent, Washington; St. Mark's, Raymond; Ascension, Hernando; St. Matthew, Clinton; St. Luke, Brandon; Crucifixion, Yazoo county; St. Andrew's, Marshall county; St. Paul, Grand Gulf; St. Mary, Laurel Hill; St. James, Port Gibson; St. John, Early Grove; St. John, De Soto county; Messiah, Noxubee county; St. John, Aberdeen.

Who will send you a list of the Free Churches of Virginia?

Very truly yours, R. H.

TELLING THE TRUTH.

To the Editor of the Churchman:

Sir:—I need not tell either you, or the rector, wardens, and vestry of a certain parish, what it is that has brought to my mind the words of an old Scotch song, which may be quoted at the present moment in the *Churchman* with significant effect, and without offence, I hope, to any honest man. I give them from memory, but I think they are correct:

> Here's freedom to him wha would read,
> Here's freedom to him wha would write,
> There's nane are afraid the truth should be told,
> But they whom the truth would indite.

I make no comment—it speaks for itself.

Yours respectfully, Q in the Corner.

Vigil of All Saints, 1855.

WHAT IS A "SECT?"

To the Editor of the Churchman:

Sir:—I have frequently noticed in the columns of the *Churchman* that all Christians not belonging to the Episcopal or Roman Catholic denominations, are called "*Sects*," and sometimes "*Dissenters*." Now I should really be very much obliged to the Editor of the *Churchman*, or some of his correspondents who may hold the same or similar views, for a clear and proper definition of these terms, and how the Presbyterian body is a "*Sect*" any more than the Episcopal or Roman Catholic. I am well aware that these terms are used in England, and of the circumstances of an Establishment which sanction the way in which they are used; but as I cannot see how they apply here under an entirely different state of things, I shall feel very much obliged if you will dispel my ignorance. I am neither in the Episcopal nor Roman Catholic denominations, and, if on this account I am not "on the foundation of the Apostles and prophets," I feel that it is high time I should stand on the right ground.

New York, October 27, 1855. Lambda.

[The answer to our correspondent is easily given, and by an unprejudiced mind it must, on reflection, be conclusive and satisfactory. There is one Holy Catholic and Apostolic Church, instituted by our Blessed Lord, and organized by His Apostles, acting under the guidance of the Holy Spirit, to be the depository of Divine Truth and the channel of Divine Grace, with regularly appointed officers for the execution of its objects, who have derived their authority in regular succession from the Apostles, who alone had power given unto them to transmit the same. A Sect is a religious community apart from the Catholic Church thus instituted, organized, and perpetuated—a section of professing Christians that has split off from the "One Body," originating in some one or other of those "divisions and offences," contrary to the doctrine received by the disciples in the Primitive Church, and the causers of which divisions and offences they were emphatically enjoined by the Apostle to mark and avoid. Dr. Hook describes it, as "a religious community following some particular master, instead of adhering to the teaching of the Catholic Church: thus Calvinists are the Sect following Calvin; Wesleyans, the Sect following Wesley." Dissenters are separatists from the Catholic Church, and therefore the term is synonymous with Sectarians; for the fact of the Church being *established*, as in England, does not alter the case—as it is *dissent from the Church Catholic*, whether a State Establishment or not. The broad principle laid down by those who were taught by the Apostles themselves, which was indorsed by all the Primitive Fathers, invariably insisting upon the necessity of the Three Orders of Bishops, Priests, and Deacons, the principle, namely, that "without these there is no Church,"—this, we say, settles the whole question, and explains most conclusively to any honest inquirer after truth, the marked, the ineffaceable distinction there is between the Church and the Sects.—Editor.]

CLERGY of the PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, }
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, 333 Sixth street.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 West Thirty-seventh street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev. Samuel D., 19 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 1 St. Mark's Place.
Dix, Rev. Morgan, 137 Hudson street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 11 Bible House, and 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 101 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 14 Irving Place.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., Thirty third street, near 5th av.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 262 West Twentieth street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 21 West Thirtieth street.
Hopkins, Rev. John H. Jr., office of Church Journal, 107 Fulton st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 171 East 17th street.
Morgan, Rev. John, 72 East Fourteenth street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Ogilby, Rev. F., 139 Hudson street.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Pennell, Rev. Geo. C., 58 East Twenty-first street.
Peters, Rev. Thomas McC., St. Mary's Rectory, Manhattanville.
Phelps, Rev. C. E., 3 Holyrood Place, Yorkville.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 171 East 17th street.
Sleight, Rev. George N., No. 48 Seventh avenue.
Spencer, D.D., Rev. Jesse A., 80 West Thirty-third street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Benjamin F., 158 West 50th-street.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 32 West Twenty-third street.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Vinton, D.D., Rev. Francis, Trinity Church Vestry Room—House, Grace Court, Brooklyn.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.
Young, Rev. J. Freeman, 139 Hudson street.

BROOKLYN.

Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cornell, Rev. J. F. D., corner of Nostrand and Willoughby sts.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev. T. Stafford, 56 Montague Place.
Embury, Rev. Edmund, 157 South Ninth street.
Gardiner, Rev. Charles H., 32 Johnson street.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 59 Willoughby-street.
Haskins, Rev. Samuel M., 91 South Fifth street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., 73 Summit street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 143 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F., } 493 Atlantic street.
Schroeder, Rev. John F. Jun., }
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Clark, Rev. John W., Hoboken.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

CLERICAL CHANGES.

The Rev. F. D. Goodwin has resigned the charge of Nelson Parish, Virginia.

Rev. P. S. Ruth has resigned the charge of the Church of St. John in the Wilderness, Columbia county, N. Y., and accepted a call to return to St. John's Church, Catharine, Schuyler county, N. Y.

The Rev. Henry Brown has resigned the charge of St. David's Church, Radnor, Delaware county, Pa., and the Church of the Redeemer Lower Merion, and accepted the rectorship of St. Stephen's, Beverly, Burlington county, N. J.

MARRIED.

On Wednesday, October 17th, in St. George's Church, Newburgh, by the Rev. John Brown, D.D., Moses Ely, Esq., of New York, to Augusta P., daughter of the officiating clergyman.

In St. Mark's Church, Lima, Ind., October 17th, by the Rev. H. C. Stowell, Mr. George A. Wells to Miss Priscilla D. Holmes, daughter of the late William Holmes.

At the residence of John B. Howe, Esq., Lima, September 9th, by the Rev. H. C. Stowell, Mr. Frederick Albrict to Miss Catherine E. Smelts.

NOTICES.

Missionary Lecture.—Rev. James Theodore Holly, recently returned from a visit to Port au Prince, will deliver a Lecture in St. Michael's Church, Brooklyn, on Sunday afternoon, November 4th. Subject: The Religious Wants of Hayti.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26-tf

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.

Mrs. Susan Daubeny, to constitute John Boyd, Jr., a life member, $25; Mrs C. L. Mumford, $5, J. Paige Mumford, $5, Rev. Wm. H. Cook, $2, subscribers, $12; a friend, $15. Total, $52.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Wm. R. Ronalds, $1, Isaac Fryer, $2, subscribers, $3; Wm. Cornell, of Newport, R. I., donation, $1. Total, $4.

Thos. C Butler, Treasurer, 55 East Thirteenth-street.

General Protestant Episcopal Sunday School Union and Church Book Society.

The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

From Grace Church, Clinton, N. Y., Rev. J. W. Moore, $3; Trinity Church, New Haven, Rev. H. Croswell, D.D., $10; St. Matthew's, Worthington, Ind., Rev Dr. Sharer, $2.28; Trinity, Lansingburgh, Rev. A. T. Twing, $12.96; Trinity, West Troy, Rev. P. K. Cady, $2; Grace, Providence, Rt. Rev. T. M. Clark, D.D, $53.69; St. Mary's, Castleton, N. Y., Rev S. P. Parker, $5; St. John's Church, Heber parish, Bedford county, and St. Thomas' Church, West Russell parish, Va., to constitute the Rev. Nelson Sale a life member, $30; same, for books for Rev. N. Sale, $5; St. Michael's, Manchester, N. H. Rev. J. G. Hubbard, $6; St. Stephen's, Providence, to constitute the rector, the Rev. H. Waterman, an honorary manager, $50; St. Mark's, Orange, N. J., Rev. Jas. A. Williams, $38.25; Grace, Orange, N. J., $8; St. Paul's, Morrisania, Rev. B. Akerly, $5.93: Henry Fetherstone, annual member, $1. Total, $233.11.

John W. Mitchell, Treasurer.

Depository, 637 Broadway, N. Y., October 30, 1855.

BUSINESS NOTICES.

Thomas Dugan, General Furnishing Undertaker,
Office, 848 Broadway,
(East side, a few doors below Fourteenth street.)
oct11-3m

Great Fire in Brooklyn.—In answer to the statement of Mr. E. T. Reany, Superintendent of Hecker & Brother's Mills, which appeared on Thursday morning, we annex the affidavit of Mr. A. J. Harrington. The point at issue before the public, who are the more interested in this matter, is, was the Safe that preserved the books and paper of Hecker & Brother, "Wilder's Patent Safe," or "Herring's Patent Safe?" We claim it as "Wilder's Patent," as proved to be the case with the Safes that preserved the books, papers, and moneys of Messrs. Carrington & Dougherty, of Vesey street, New York; Messrs. J. M. Fairchild & Co., of Fulton street, New York; Messrs. Falconer, Plummer & Co., of Petersburg, Va.; and Messrs. Bacon & Brothers, of Simsbury, Conn., all of which were claimed by S. C. Herring as Herring's Patent Safe, and proved on investigation to be Wilder's Patent Salamander.

B. G. WILDER & CO.,
Patentees and Manufacturers of
Wilder's Patent Salamander Safe,
Depot, 122 Water street, near Wall street, New York.

New York, Oct. 18, 1855.—I hereby certify that on the afternoon of the 15th inst., I called at the place where the recent fire took place in Brooklyn, for the purpose of ascertaining the mark on the Safe that saved the books and papers of Messrs. Hecker & Brother. I there met a person in charge who gave me his name as Reany, to whom I made known my business. He replied distinctly and clearly twice, that the plate on the Safe was marked "Wilder's Patent."

A. J. Harrington.

Sworn to, before me, this 18th day of October, 1855.

N. C. Everett,
oct18-4t* Commissioner of Deeds.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
au23-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

ST. BARTHOLOMEW'S CHURCH.—PEW FOR SALE.—Pew No. 12, in the North aisle, near the pulpit. Apply at 102 Pearl street, back office. nov1-3t

JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of their former friends call on him, he will be enabled to give them perfect satisfaction. nov1-3m*

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz: Fringes, Gimps, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.

☞ One Price only; no deviation. Kid gloves cleansed.

Miss Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

IMPORTANT TO THE LADIES.—DRY GOODS FROM AUCTION AT HALF VALUE.—Broche Long and Square Shawls, from $3.50 to $40; Woolen Long and Square Shawls, from 8s. up to $4; a large lot of Dress Brocade Silks, only 4s. 6d. per yard; rich plaid Silks, 6s. and 8s.; black watered Silk, 8s. to 12s. per yard; plain black Silk, with high lustre, from 4s 6d to 10s. per yard; watered Poplins, 4s. 6d.; 150 pieces striped Silk Poplins, only 2s. 6d. (a great bargain); a handsome lot of M. DeLaines, 1s. per yard; English Merino, 1s. 6d. and 2s. 6d per yard; French Merino, 6s. 6d., 8s., and 10s.; black plain and figured Alpaca, 1s. per yard up; Bombazines, 6s. up to 12s.; Blankets and Flannels very cheap; 400 pieces yard wide English Calico, only 1s. per yard, warranted fast colours; Bonnet and Mantilla Velvets, Ladies' Cloak Cloths, Irish Linens, Shirting, Sheeting, and Pillow Case Muslins. All domestic goods sold at manufacturers' prices.

OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
and 447 Eighth Avenue, between 33d and 34th sts.
French and German Languages spoken in the Store. au30-3m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc25-1y 3 Cedar street.

WANTS.

EPISCOPALIAN SERVANTS WANTED FOR CLERGYMEN'S FAMILIES.—Cooks, Chambermaids, Waiter-girls, &c. Also, a middle-aged Servant, of all work, to go to Texas. Apply immediately at the CHURCH OF ENGLAND HOME, 149 Grand street. nov1-3t*

A GRADUATE OF A NEW ENGLAND COLLEGE, with seven years' experience as a Teacher, is desirous of obtaining a situation. Best of references can be given. Address, for further particulars, "ACADEMICUS," Wilton, Conn. sep20-7t*

WANTED.—AT ST. THOMAS' HALL, HOLLY Springs, Mississippi, several Gentlemen who would be willing to teach three hours a day, have all their necessary expenses paid, and the use of a fine library. There is no healthier region in the world, and parishes all around are crying aloud for the "bread of life." Wanted before January.
oct11-4t J. W. ROGERS, Rector.

PRIVATE TUITION.—A STUDENT IN ONE OF the learned professions, having a few leisure hours daily at his disposal, would be glad to devote them to the instruction of either one or more boys. For further particulars, address "B. F.," *Churchman* office.

TWO LADS, OF RESPECTABLE PARENTAGE, AND POSsessing a good English education, are wanted to learn the Printing business, and the routine of duties pertaining to a weekly Church newspaper. Apply personally or by letter at this Office.

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.
je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.
je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

Closing of the Eleventh Volume.

HARPER'S NEW MONTHLY MAGAZINE.
FOR NOVEMBER.
CONTENTS:

A DAY AT POMPEII. Illustrated by Fifteen Engravings.
NICARAGUA: AN EXPLORATION FROM OCEAN TO OCEAN. By E. G. Squier. Illustrated by Twenty-one Engravings.
HINTS FOR COUNTRY HOUSE BUILDERS. By Calvert Vaux. Illustrated by Twenty-three Engravings.
MY WIFE, AND MY THEORY ABOUT WIVES.
MARRYING A COUNTESS.
AN EARTHQUAKE OR TWO.
JIMMY ROSE.
THE POT OF TULIPS.
THE OLD PASTOR.
BIRD GOSSIP.
AUTUMN LEAVES FROM THE SOUTH: A FOREST DREAM.
MONTHLY RECORD OF CURRENT EVENTS.
LITERARY NOTICES.
BOOKS OF THE MONTH.
EDITOR'S TABLE.
EDITOR'S EASY CHAIR.
EDITOR'S DRAWER.
MR. SLIM'S FINAL PISCATORIAL EXPERIENCE.
Illustrations.—Trying a Fly.—Being tried by a Fly.—The New Patent Goggles.—Their Effects.—Combat.—Exhaustion.—A Study.—Mr. Slim's Face, First View.—Resumption of Hostilities.—Mr. Slim's Face, Second View.—Ditto, Third View.—Defeat of Mr. Slim.—Daylight Scarce.—Mr. Slim in a bad Way.—Astonishment.—Finale.
FASHIONS FOR NOVEMBER. Illustrations (*Furnished by Brodie in advance of their appearance.*)—Promenade Dress and Dinner Costume.—Mantilla.—Bonnets.

During the last six months there have been issued of Harper's New Monthly Magazine over EIGHT HUNDRED AND FIFTY THOUSAND Numbers. The Publishers may safely appeal to this fact as evidence of the unparalleled and constantly increasing success of which their efforts to publish a cheap, instructive, and entertaining monthly have been attended. They renew the expression of their thanks to the public for their constant confidence and support, and especially to the Press for the substantial aid it has afforded in making their efforts and publication known to the American People.

It can scarcely be necessary to add the assurance, that the plan of conducting the Magazine, which has proved so successful, will be continued with increased assiduity and care. The wants and tastes of the great mass of the people will continue to be consulted; and no labour or expense will be spared to give them, every month, the largest amount of the most interesting and instructive literary matter, original and selected, in the best form and at the cheapest price. Special and increased attention will be given to the series of original illustrated articles, descriptive of American scenes and historical incidents, prepared by the most popular writers, and accompanied by engravings by the best artists in the United States. In every department of the Magazine renewed efforts will be made to increase its ability, its utility, and its attractiveness for general readers.

Though it has not completed the sixth year of its existence, Harper's Magazine has a circulation greater, by many thousands, than was ever attained by any other similar publication ever issued in any part of the world. It is the determination of the Publishers that it shall continue to merit this unparalleled and still increasing prosperity.

Terms.—The Magazine may be obtained of Booksellers, Periodical Agents, or from the Publishers, at Three Dollars a year, or Twenty-five Cents a Number. The Semi-annual Volumes, as completed, neatly bound in Cloth, are sold at Two Dollars each, and Muslin Covers are furnished to those who wish to have their back numbers uniformly bound, at Twenty-five Cents each. Ten volumes are now ready, bound.

The Publishers will supply Specimen Numbers gratuitously to Agents and Postmasters, and will make liberal arrangements with them for circulating the Magazine. They will also supply Clubs, of two persons, at Five Dollars a year, or five persons at Ten Dollars. Clergymen supplied at Two Dollars a year.

HARPER & BROTHERS, Publishers.

Completion of the Fourth Volume.

HARPER'S STORY BOOKS FOR NOVEMBER.

HARPER'S STORY BOOKS. A Monthly Series of Narratives, Biographies, and Tales, for the Instruction and Entertainment of the Young. By Jacob Abbott. Embellished with numerous and beautiful Engravings.

Terms.—Each number of "Harper's Story Books" will contain 160 pages, in small quarto form, very beautifully illustrated, and printed on superfine calendered paper.

The Series may be obtained of Booksellers, Periodical Agents, and Postmasters, or from the Publishers, at Three Dollars a year, or Twenty-five Cents a Number in Paper, or Forty Cents a Number bound in Cloth gilt. Subscriptions may commence with any Number. The Postage upon "Harper's Story Books," which must be paid quarterly in advance, is Two Cents. "Harper's Magazine," and "Harper's Story Books," will be sent to one address, for one year, for Five Dollars.

The Quarterly Volume, as completed, neatly bound in Cloth gilt, are sold at One Dollar each, and Muslin Covers are furnished to those who wish to have their back numbers uniformly bound, at Twenty-five Cents each.

Vol. I. Contains the first three Numbers, "Bruno," "Willie," and "Strait Gate."—Vol. II. "The Little Louvre," "Prank," and "Emma"—Vol. III. "Virginia," "Timboo and Joliba," and "Timboo and Fanny."—Vol. IV. "The Harper Establishment," "Franklin," and "The Studio."

I. BRUNO; or, Lessons of Fidelity, Patience, and Self-denial, taught by a Dog.
II. WILLIE AND THE MORTGAGE; showing how much may be accomplished by a Boy.
III. THE STRAIT GATE; or, the Rule of Exclusion from Heaven.
IV. THE LITTLE LOUVRE; or, the Boys' and Girls' Gallery of Pictures.
V. PRANK; or, the Philosophy of Tricks and Mischief.
VI. EMMA; or, the Three Misfortunes of a Belle.
VII. VIRGINIA; or, a Little Light on a Very Dark Saying.
VIII. TIMBOO AND JOLIBA; or, the Art of Being Useful.
IX. TIMBOO AND FANNY; or, the Art of Self instruction.
X. THE HARPER ESTABLISHMENT; or, How the Story Books are made.
XI. FRANKLIN, the Apprentice Boy.
XII. THE STUDIO; or, Illustrations of the Theory and Practice of Drawing, for Young Artists at Home.

HARPER & BROTHERS, Publishers.

JUST PUBLISHED—THE ELEVENTH THOUSAND of Mrs Crowen's AMERICAN LADY'S COOK BOOK. It is the best Cook Book in use. By sending One Dollar through the post, it will be sent to any part of the United States free of further expense.

T. J. CROWEN,
oct18-4t 699 Broadway, New York.

NEW SYSTEM OF TEACHING FRENCH.—THE WHOLE FRENCH LANGUAGE. By T. Robertson. 617 pp. 12mo. $1.25. Key to do., 75 cents.

"The author of this system is Professor Robertson, a celebrated teacher in Paris, who has obtained a European reputation by the excellence of his method and the success of his instructions. *It claims to combine the most valuable features in the systems of* Manesca, Ollendorff, Hamilton, and the older grammatical authorities, *while it is free from the defects which diminish the practical utility of those methods.*"—*Harpers' Magazine.*

☞ For the convenience of those who would wish to examine this System the Publishers have printed extra copies of the First and Last Lessons (and all the Lessons are arranged essentially on the same plan), for gratuitous distribution to those who may apply for it; and to Professors of the Language who may prefer the entire work for examination, copies will be sent by mail, free of expense, on the receipt of *One Dollar* for the System, or *One Dollar and Fifty Cents* for the System and Key. Published by

ROE LOCKWOOD & SON,
American and Foreign Booksellers,
oct11-6t 411 Broadway, New York.

THE HALLELUJAH, LOWELL MASON'S NEW collection of Church Music, contains upwards of one thousand pieces of music, adapted to about one hundred and twenty metres, and a much larger variety of Anthems and other Set Pieces. The ELEMENTS OF MUSIC have been especially prepared for Singing Classes—a variety of pleasing exercises, four-part songs, and rounds interspersed, and there is added MUSICAL NOTATION IN A NUTSHELL—a brief course for schools.

A specimen copy will be sent, by mail, postpaid, for examination, to any teacher of music, or leader of choir, on receipt of seventy-five cents. Published by

MASON BROTHERS,
23 Park Row, New York.
sep20-2m* SANBORN, CARTER & BAZIN, Boston.

THE SHAWM, BY WM. B. BRADBURY, AND George F. Root, now enters upon the third year of its publication. Its large amount of matter, original and selected, its "Singing Class," its "Original Cantata," its Anthems, etc., justify its title—A LIBRARY OF CHURCH MUSIC. The extraordinary sale of The Shawm, during the first two years of its publication, sufficiently attest its popularity.

A single specimen copy will be sent, by mail, postpaid, for examination, to any teacher of music, or choir-leader, on the receipt of seventy-five cents. Published by

MASON BROTHERS,
sep20-2m* 23 Park Row, New York.

THE CHURCHMAN

IS PUBLISHED every Thursday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS:—*Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of

THE PROPRIETOR